FIRST STEPS IN EGYPTIAN

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A BOOK FOR BEGINNERS

BY

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SECOND IMPRESSION

LONDON
KEGAN PAUL, TRENCH, TRUBNER & CO., LTD.
BROADWAY HOUSE 68-74 CARTER LANE, E.C.
1923

Printed in Vienna by Adolphus Holzhausen.

I DEDICATE THIS LITTLE BOOK

TO

SIR FRANCIS W. GRENFELL, K. C. B., G. C. M. G.,

SOLDIER AND ARCHAEOLOGIST,

AS A MARK OF SINCERE GRATITUDE

AND ESTEEM.

PREFACE.

THE widespread interest in Egyptology which has sprung up during the last few years has produced an increased demand for books upon every branch of the science; Egyptologists have striven to meet this demand, and the wants of almost every class of student have been adequately supplied. Only the beginner has been somewhat forgotten. One of the chief obstacles to the study of the Egyptian language is the want of suitable material for elementary work, that is to say editions of texts of all periods of Egyptian history, which may be obtained easily and at a reasonable price. The main sources of information on ancient Egypt must always be such works as the *Description de l'Égypte*, the *Denkmäler*, the *Select Papyri in the Hieratic Character in the British Museum*, the editions of texts by Mariette, etc.; but these are only to be found in large libraries, and their great cost puts them out of the reach of all but the few. Moreover, many of the most important texts in them have been republished with corrections and emendations, and they have formed the subjects of special studies by various scholars who have issued the results of their labours either in the form of independent treatises or as contributions to serial archaeological periodicals. Thus there has grown up around the subject a large and scattered literature which the beginner cannot penetrate alone without loss of time.

The following pages have been drawn up with the view of helping the beginner to take his first steps in Egyptian. In

brief, they contain a sketch of the commonest and most useful facts connected with the writing and grammar, short lists of the signs and determinatives which occur most frequently, a short vocabulary of about five hundred common words, a series of thirty-one texts and extracts, with interlinear transliteration and word for word translation, which belong to the period that lies between B. C. 4200 and 200, and a few untransliterated and untranslated texts, with glossary, to be worked out independently. The Introduction is intended to enable the beginner to use with advantage and with little loss of time any of the grammars which he will find in English, French and German, and it is hoped that the frequent examples of words in it will make him familiar with the use of the alphabetic and syllabic signs and determinatives. The hieroglyphic texts which follow the Introduction include examples of the chief divisions of Egyptian literature, historical, funeral, religious, moral, mythological, etc., and the aim has been to give passages which are at once interesting and complete in themselves. The translations have been made as literal as possible.

To learn the hieroglyphic characters and words the beginner is recommended to write them out frequently. Nothing will help him so much in this direction as copying inscriptions, and nothing will teach him the values of the signs and the meanings of determinatives and words so well as constant practice in writing and reading texts. He should note, too, that a few new words learnt correctly each day will, in a short time, enable him to read new texts.

E. A. WALLIS BUDGE.

London, August 31, 1895.

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A LIST OF EGYPTIAN GRAMMARS.

Champollion (le Jeune), *Grammaire Égyptienne ou principes généraux de l'écriture sacrée Égyptienne appliquée à la représentation de la langue parlée, publiée sur le manuscrit autographe,* Paris, fol. MDCCCXXXVI.

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Levi, S. *Vocabolario geroglifico copto-ebraico*, tomm. I—VII. Torino, 1887—1889.

INTRODUCTION.

THE first decipherer who succeeded in assigning correct values to any of the Egyptian picture signs or hieroglyphics was Dr. Thomas Young, who already in 1818 had given to six[1] characters values which are accepted at the present time; the values of three others[2] were correctly stated as far as the consonants are concerned. Four years later M. Jean François Champollion published a complete system of decipherment, and was the first European in modern times who was able to translate Egyptian inscriptions and to understand them. He recovered the long lost alphabet, and deduced the values of many of the syllabic signs from a careful and exhaustive examination of all the names and titles of Greek and Roman kings of Egypt which are found written in hieroglyphic characters, and from the bilingual inscriptions in Greek and Egyptian which are found on an obelisk that stood originally[3] on the island of Philae, and on the famous Rosetta Stone now preserved in the British Museum.[4]

Egyptian decipherment.

[1] *Vir.*, , *i*, , *m*, , *n*, , *p*, , *f*, , *t*.

[2] *Vir.*, , and which he read *bir*, *ole*, and *osh* or *os*, instead of *ba*, *r* or *l*, and *s*; if we accept the value of *qeb* for as some would do, we must not forget that Young assigned the value of *ke* to this sign.

[3] It was discovered by Mr. J. W. Bankes in 1815, and was removed at his expense by G. Belzoni to be set up at Kingston Hall in Dorsetshire. Both obelisk and pedestal are of red granite; the former is inscribed with one column of hieroglyphics on each side, and the latter with 24 lines of Greek.

[4] Southern Egyptian Gallery, No. 24.

Great antiquity of picture writing.

The inventors of the Egyptian system of picture writing are unknown and it is impossible either to assign a date to the period when it was introduced into Egypt, or to say what people first made use of it; that it belongs to a remote antiquity is certain. It is a remarkable fact that, whereas the ancient inhabitants of Mesopotamia, who wrote their inscriptions in cuneiform characters which were originally pictures like the Egyptian signs,[1] modified them in such a way that their original forms had disappeared some thousands of years before Christ, the Egyptians preserved the original forms of their picture signs from the time of the first historical king Menà to the period of the rule of the Roman Emperors, that is to say for a space of about five thousand years.

Permanence of hieroglyphic characters.

Various kinds of hieroglyphic writing.

Egyptian writing exists in three forms to which the names Hieroglyphic, Hieratic and Demotic have been given. **Hieroglyphic**[2] or picture writing is the earliest form known, and it remained in constant use in all periods of Egyptian history; it was employed chiefly for monumental purposes, *i. e.*, for inscriptions upon tombs of all kinds, temples, stelae, etc. The oldest hieroglyphic inscriptions are probably those which are found in the *maṣṭaba* tomb of Seker-khā-baiu, which MM. Mariette and Maspero believe to belong to the period of the first dynasty or

[1] This fact is proved by the fragment of a baked clay tablet, found on the site of the ancient Nineveh, whereon we have a number of cuneiform characters and the original pictures from which they have been developed arranged in parallel columns. The fragment is exhibited in the Nineveh Gallery, Table-case B. No. K. 8520; for the literature see Bezold, *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection*, vol. II., p. 934.

[2] The first to describe the hieroglyphic characters systematically was the late Dr. Birch. In Bunsen's *Egypt's Place in Universal History*, Vol. I. London, 1867, pp. 505—579 he quoted, with references, some 890 signs, and gave 201 determinatives. Lists of characters have also been given by de Rougé, *Chrestomathie Égyptienne*, Paris, 1867, p. 86 ff.; Brugsch, *Hieroglyphische Grammatik*, Leipzig, 1872, pp. 119—138; Loret, *Manuel de la Langue Égyptienne*, Paris, 1889, pp. 113—135; and Erman, *Aegyptische Grammatik*, Berlin, 1894, pp. 171—193.

earlier. **Hieratic** is a form of writing in which only the most salient features of the hieroglyphics or pictures are preserved.[1] It originated, no doubt, in the hastily written memoranda and drafts of inscriptions with which the scribes supplied the masons or sculptors who cut hieroglyphics in stone, and subsequently it was much used in making copies of literary compositions on papyrus, and for letters, etc. **Demotic**[2] is an abbreviated form of hieratic writing which was much used in legal documents from about B. C. 650 to the Roman period.

Egyptian palaeography:—Hieroglyphic inscriptions.

Hieroglyphics are written in columns or in horizontal lines which are sometimes to be read from left to right, and sometimes from right to left. In the former case the writing follows the direction in which Assyrian and Ethiopic texts are written, and in the latter that of inscriptions in Phoenician, Syriac and Arabic. This being so it is impossible to say which is the proper direction; there seems to be no example of a text written from left to right, and from right to left, alternately (*βουστροφηδόν*) as is found in Himyaritic. To ascertain the direction in which an inscription is to be read we observe in which way men, and birds, and animals face, and then read towards them. When hieroglyphics are written in columns this rule generally enables us to ascertain the correct order of the letters in the words. Allowance must, however, be made at times for the scribe's ideas of symmetry which made him misplace a letter that the balance of the arrangement of the hieroglyphics might be maintained. The following examples explain this paragraph.

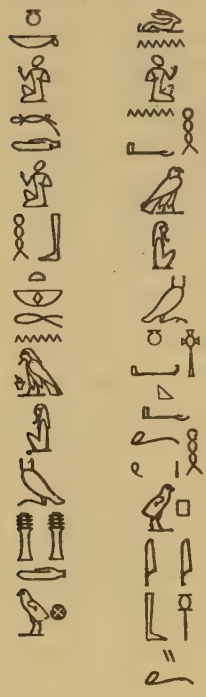
[1] For lists of hieratic characters see Pleyte, *Catalogue raisonné de Types Égyptiens Hiératiques*, Leyden, 1865; Levi, *Raccolta dei Segni ieratici Egizi*, Turin, 1880.

[2] For the Demotic characters see Brugsch, *Grammaire Démotique*, Berlin, 1855, p. 18, and plates A. B. C. at the end of the book; Hess, *Der Demotische Roman von Stne Ḥa-m-us*, Leipzig, 1888, pp. 190—205.

Direction in which hieroglyphics are to be read.

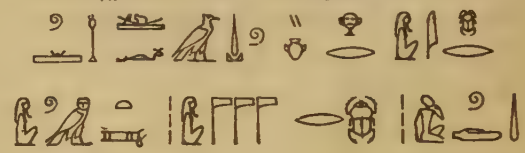
(1) To be read from left to right

(2) To be read from right to left



(3) To be read from left to right

(4) To be read from right to left.



(1) *nuk seśeṭ ḥebet en ba em Ṭeṭṭeṭu*

(2) *un-ȧ ḥenā Ḥeru em neṯ qāḥ pui ȧbi*

(3) *ȧneṯ ḥrȧ-k Rā neb maāt ȧmen karȧ-f neb neteru*

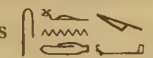
(4) *χeperȧ ḥeri-ȧb uṯa-f utu meṭu χeper neteru tememu.*

Hieratic and Demotic.

Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri of the XIIth dynasty preserved at Berlin and in the British Museum the texts are arranged in short columns. Demotic texts are usually read from right to left.

Hieroglyphics as ideographs and phonetics.

Every hieroglyphic could be used either to express an idea, in which case it is called an ideograph, or as a character which represented a sound, in which case it is called a phonetic; phonetic characters may be either alphabetic or syllabic. Thus ,

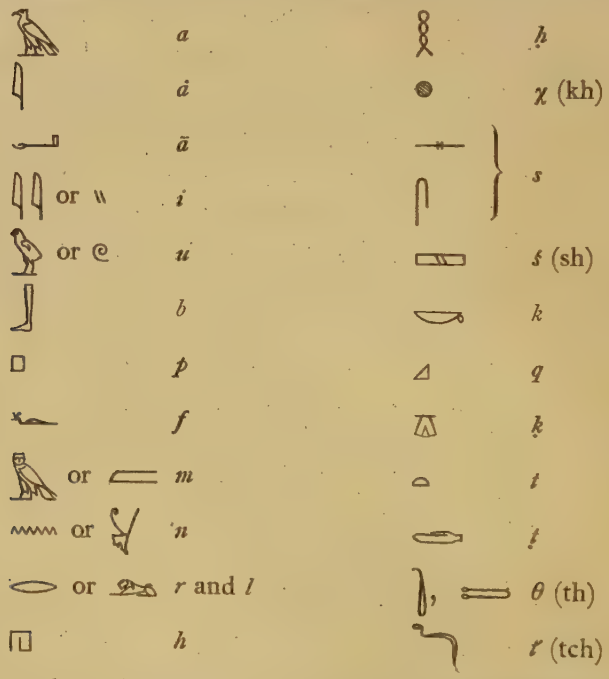
reθ (for *remθ*), represents a man, *maa,* an eye, *ḥentasu,* a lizard, *mâu,* a lion, *māχait,* a pair of scales, *sa,* a goose, and so on; these are examples of ideographs. But is the letter *p,* is the letter *f,* is the letter *r,* is the letter *ṯ,* and so on. The signs , , , and represent a door, a worm or snake of some kind, a mouth, and a hand, and, originally, when used as ideographs, would probably be pronounced *ptaḥ* (?), *fenṯ, re* and *ṭeṭ*; at a very early period, however, these, together with about twenty other ideographs, were set apart to represent alphabetic sounds. These sounds seem to have been obtained in the following way: the sound of the first letter in the name of an object was given to the picture or character which represented it, and henceforward the character bore that phonetic value. Thus is the picture of a door made up of a number of boards fastened together by three cross-pieces at the back, and there is no doubt that the word for door was connected with the root *pṯ* "to open", and that it was pronounced something like *ptaḥ* (compare the Hebrew פֶּתַח *pĕthaḥ*); the sound of the first letter of *ptaḥ* is *p,* and henceforward the phonetic value of was *p*. Similarly to the signs , and , the initial sounds of the words for which were *f, r,* and *ṯ,* were assigned the alphabetic values of *f, r,* and *ṯ*. Signs having alphabetic values are used to form words without any reference to their ideographic meanings. Thus the group of signs  *sfnṯ* forms the word for "knife". The first is the picture of the back of a chair, as we have seen is the picture for a snake, is the picture of the wavy surface of water, and as we have seen, of a hand; the last two signs are *determinative* characters which will be discussed presently. Now in the word *sfnṯ* all these signs are used to express sounds only, and their original ideographic meanings of chair-back, snake, water, and hand are not considered. The Egyptians must have found at a very early date that when they needed to write the name of some foreign country or king, they

Origin of alphabetic signs.

Names of ideographs used as phonetics without reference to their meanings.

were obliged to use their ideographic signs to express alphabetic sounds only, or perhaps they found it necessary to preserve words by writing them alphabetically. Be this as it may, the use of alphabetic signs in Egypt is very ancient, for in the oldest inscriptions they appear side by side with signs used ideographically. Why the Egyptians did not go a step farther and abolish all signs which were not used alphabetically cannot be said; we owe them much, however, for our English alphabet is derived from the cursive hieratic forms of certain hieroglyphics through the Phoenician and Greek alphabets.[1] The Egyptian alphabetic characters are as follows:—

Egyptian alphabetic signs.



The values given above are those of one of the many systems of transliteration which have been proposed since the decipherment of the Egyptian hieroglyphics, and though it is probable

[1] For proofs of this statement see J. de Rougé, *Mémoire sur l'origine Égyptienne de l'Alphabet Phénicien*, Paris, 1874, 820; Dr. Maunde Thompson, *Handbook to Greek and Latin Palaeography*, London, 1893, plate facing p. 10;

that a few of them will eventually be modified, they are sufficiently simple and accurate to be retained for some time. It is evident from the above signs that we are dealing with an alphabet which resembles that of Phoenician or Hebrew, Syriac, Arabic, and the like, and it is equally clear that only the consonants which constitute the pith and substance of the language were set down as real letters, whilst, of the vowel-sounds, only the fuller ones, and even those not always, were represented by certain consonants. The pronunciation of Egyptian words was, of course, known to the educated in all periods, but curiously enough the Egyptians never invented a system of marks like the "points" in Arabic, Hebrew, and Syriac, whereby the correct vocalisation of every word was preserved. Speaking generally, the three primary vowel sounds A, I, U, were represented by , , and , and these are practically equivalent to the Hebrew letters א, י, and ו; for the other signs may be transcribed in Hebrew by ע *ayin*, by ב, by פ, by מ, by נ, by ר, by ה, by ח (has the sound of *ch* in the Scotch word *loch*, or the German *Rache*), by ם (?), by שׁ, by שׂ, by כ, by ק, by ג (*i. e.*, represents a sound similar to the hard *g* with which the people in Northern Africa pronounce the strongly articulated guttural ק), by ת, and by ת, by ט, and by צ.[1] From what has been said above it will be understood that the vowel sounds with which the Egyptian pronounced many of their words

Affinity of Egyptian and Semitic alphabets.

Consonants used for vowels.

Dr. Maunde Thompson in *Facsimiles of MSS. published by the Palaeographical Society*, Series II. plate 101; the article *Alphabetum* (Daremberg and Saglio, *Dictionnaire des Antiquités Grecques et Romaines*, Paris, 1873, p. 188 f.) by F. Lenormant; Isaac Taylor, *The Alphabet*, 2 vols. London, 1883; and Kirchoff, *Studien zur Geschichte des Griechischen Alphabets*, Berlin, 1877.

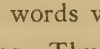
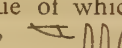
[1] Among recent contributions to Egyptian phonology the following should be consulted: Brugsch, *Die Aegyptologie*, Leipzig, 1891, p. 42; Erman, *Das Verhältniss des Aegyptischen zu den semitischen Sprachen* (*Zeitschrift d. Deutsch. Morgenl. Gesellsch.* Bd. XLVI. ss. 93—129); and Steindorff, *Das altägyptische Alphabet und seine Umschreibung* (*ibid.* ss. 709—730).

are unknown, and where this is the case a short *e* is usually inserted to make the transliteration pronounceable; thus *nfr* "good" is usually transcribed *nefer*, *ntr* "God" by *neter*, and so on.

Direct and symbolic meanings of ideographs.

Ideographic signs, *i. e.*, those which express an idea, are sometimes to be interpreted literally, and sometimes symbolically, thus *seś* "nest", *seχet* "field", *ȧneb* "wall", *teχen* "obelisk", are examples of ideographs which are to be understood literally; but the musical instrument is symbolic of "happiness", the seal of "treasure", the instrument of "God", the bier of "death", and so on.

Phonetic values of ideographs.

The phonetic values of ideographic signs were employed in the spelling of words without any reference to the original ideographic meaning. Thus , the picture of a digting tool, the phonetic value of which is *mer*, is found in the words *mer* "to love",  *meri* "tree", *mer* "eye", simply because it has the syllabic value of *mer*. Again , the picture of a branch of a tree, is found in the words *em χet* "after", and  *χet* "to engrave", etc., but only as a syllabic value. In theory every hieroglyphic could be used both as an ideograph and as a syllable. Some ideographs have more than one phonetic value, in which case they are called **polyphones**, and many different ideographs have similar values, in which case they are called **homophones**. The following signs and their values should be learnt by heart :—

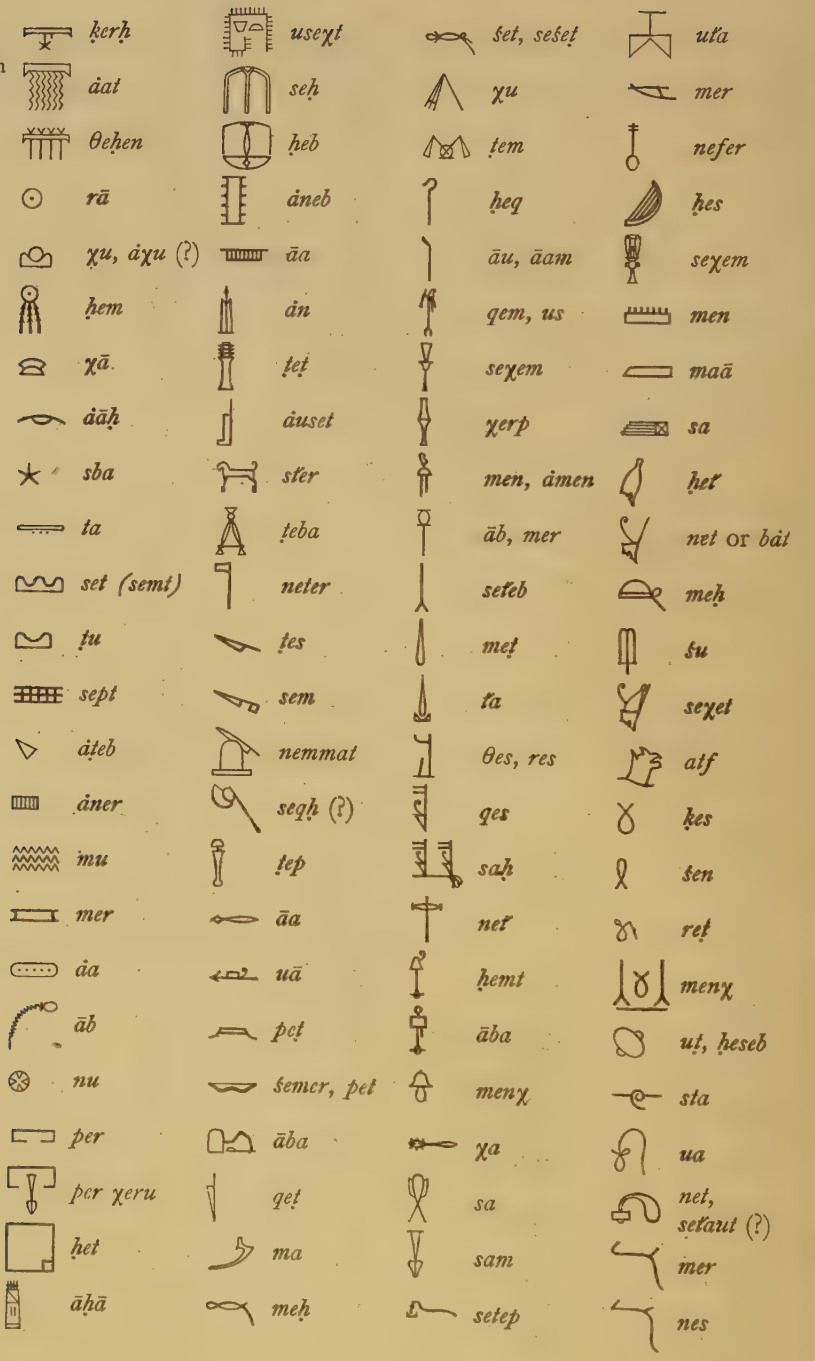
Polyphones and homophones.

List of signs with their phonetic values.

ur	*ḥeḥ*	*uȧ*	*ka*
ser	*śeps*	*tȧt*	*χen*
qa	*ȧmen*	*ȧn*	*ȧn, ȧt*
qeṭ	*χer*	*ȧrí*	*mā*
ȧr	*ṭep*	*ḥu*	*neχt*
fa	*ḥrȧ, ḥer*	*sepṭ*	*ṭā*

List of signs with their phonetic values.

List of signs with their phonetic values.



List of signs with their phonetic values.

āṭ	*ṭā*	*ḥes*	*χent*
θes	*ḥap*	*χent*	*ȧm*
net	*uu, ur, śes*	*qebḥ*	*uā, uḥā*
sa	*mer*	*ḥen*	*χcr*
āper	*rer*	*mȧ*	*ḥem*
nub	*ṭeben*	*āb, useχ*	*nef*
ḥeṙ	*ren*	*ba*	*āḥā*
smu, usm	*tenȧ, peχ*	*ta*	*χent*
χaker	*ḥer*	*ta*	*seśep*
śen	*ṭeṭ*	*ḥetep*	*āu*
śen	*qen, ṙaṙa*	*ȧa*	*ḥer, uat, māten*
ānχ	*ȧmsu, min*	*χer*	*tem*
sep	*ȧp*	*neb*	*ȧmaχ*
paut	*nu*	*ḥeb*	*ȧm*
χemt	*χnem*	*ān*	*χesef*
sepṭ	*ḏb*	*nem*	*seχet*

Determinatives.

As long as the Egyptians used picture writing pure and simple their meaning was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs which had no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which we call **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all hiero-

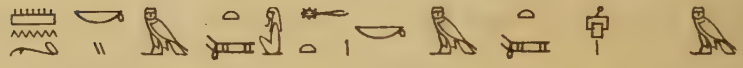
Great antiquity of the use of determinatives.

glyphic inscriptions known contain them, and it would seem that they originated in prehistoric times. It is, however, clear that they occur less frequently in the texts of the earlier than of the later dynasties. The following example will show how determinatives were added, and how ideographs were spelled out in alphabetic signs, and what alterations were made when ancient texts were copied by scribes.

(1)

(2)

(1)

(2) 

(1)

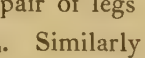
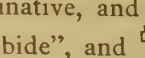
(2)

(1)

(2)

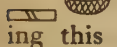
The version given in (1) is from the pyramid of Unas, the last king of the Vth dynasty, and that in (2) is from a coffin of the XIth or XIIth dynasty (see Maspero, *Rec. de Trav.*, t. III, p. 201).

Meanings of words indicated by determinatives.

It frequently happened that two or more words of different meanings had the same sound; in such cases the proper determinative is most useful in determining the exact sense of a word. Thus *āḥā* "to stand", and *āḥā* "boat", are two words having the same sound but different meanings; in the one case a pair of legs is the determinative, and in the other a boat. Similarly  *men* "to abide", and  *men* "to be ill", are distinguished in meaning by the determina-

tive of abstract ideas, and by the determinative of evil or discomfort.

General and specific determinatives.

Determinatives may be divided into two groups: those which determine a single species, and those which determine a whole class. Examples of the first group are *texen* "obelisk",  *ses* "nest", *āa* "donkey", etc.; strictly speaking this group consists of pictures of objects preceded by the words for them written in alphabetic and syllabic characters. Of general determinatives the following are the most used:—

Common determinatives.

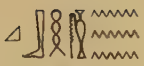
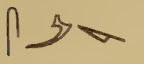
Character	Determinative of	Character	Determinative of
1.	to call	16.	to cut, slay
2.	man	17.	fire, to burn
3.	to eat, to think, to speak, and whatever is done with the mouth	18.	odour
		19.	to overthrow
		20.	strength
4.	inertness	21.	actions performed with the legs
5.	woman		
6. or	god, what is divine	22.	flesh
7.	goddess	23.	animal
8.	tree	24.	bird
9.	plant, flower	25.	evil, little
10.	earth, land	26.	fish
11.	road, to travel	27.	rain, storm-cloud, thunder
12.	foreign land	28.	time
13.	nome	29.	town, city, village
14.	water	30.	stone
15.	house	31. or	metal

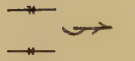
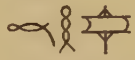
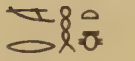
Character	Determinative of	Character	Determinative of
32.	wood	35.	liquid, unguent
33.	wind, air	36.	abstract idea.
34.	foreigner		

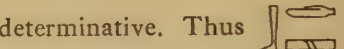
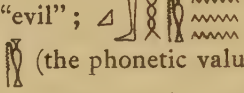
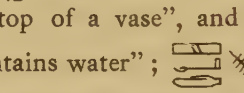
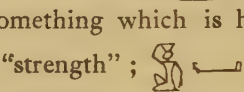
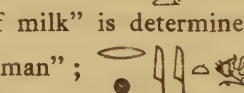
The following words will show how the above are used.

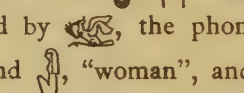
Examples of words with common determinatives.

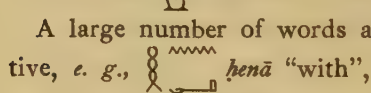
1.	*nâs*	to call
2.	*âb*	a priest
3.	*âm*	to eat
	surâ	to drink
	seχa	to remember
	ḳer	to be silent
	ṭept	to taste
4.	*ḳenen*	to be exhausted
5.	*sat*	daughter
6.	*χeperâ*	the god Khepera
7.	*Mer-seḳer*	the goddess Merseker
8.	*âś*	cedar, persea tree
9.	*ânχ*	flower
10.	*seχet*	field
11.	*seuau*	to make to depart
12.	*Reθennu*	Northern Syria
13.	*Ḥerui*	the nome of two gods

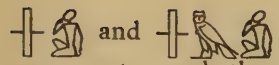
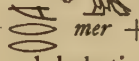
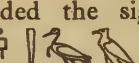
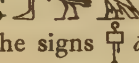
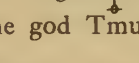
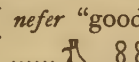
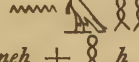
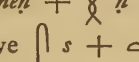
14.		*qebḥ*	cold water
15.		*beχennu*	house
16.		*sma*	to slay
17.		*ta*	to burn
18.		*śefut*	putrid sore
19.		*seχer*	to throw down
20.		*āťau*	violence
21.		*āḥā*	to stand
		peḥ	to arrive
		hab	to send
		χenṭ	to step
		sper	to come
22.		*ḥāu*	members
23.		*pennu*	mouse
24.		*apṭ*	duck
25.		*ȧtu*	the destitute
26.		*nāru*	the nāru fish
27.		*śenrā*	tempest
28.		*rek*	time
		hru	day
29.		*Ȧbṭu*	Abydos
30.		*reṭ*	sandstone

31.		*teḥt*	lead
32.		*ses*	bolt
33.		*meḥ*	air, wind
34.		*Āāmu*	Asiatics
35.		*merḥet*	unguent
36.		*χet*	thing.

Plurality of determinatives. Many words have more than one determinative. Thus  *beṭeś* "to be exhausted" is determined by "exhaustion", and "evil"; *qebḥ* "cold water" is determined by  (the phonetic value of which is *qebḥ*) "water flowing from the top of a vase", and "water", and "a thing which contains water";  *śāṭ* "to slay" is determined by "something which is hacked to pieces", "a knife", and "strength";  *fa māhani* "carrier of milk" is determined by "liquid", "strength", and "man";  *reχit* "rational beings" is determined by , the phonetic value of which is *reχit*, "man", and , "woman", and , the sign of the plural.

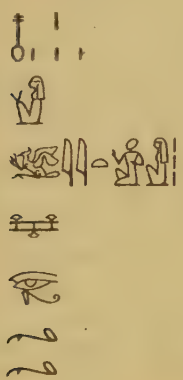
Words having no determinative. A large number of words are written without any determinative, *e. g.*,  *ḥenā* "with", *ám* "in", *māk* "verily", etc.; these and similar common words were probably thought to need no determinative.

Use of syllabic with alphabetic characters. Many words are spelt wholly with alphabetic characters, *e. g.*,  *seśeni* "lily", *áner* "stone", *semeḥi* "left side", *ḥeqt* "beer", etc.; but the greater number are written with a mixture of alphabetic and syllabic signs, which, though eventually helpful in showing the correct reading of the words, are at first confusing. Thus *ám* "to eat" is written

 and *i. e., ȧm* + *m*, which does not mean that we are to road the word *ȧmm*, but only *ȧm*, the was only added to help the reader to give the sound of the word readily; similarly *mesṫem* "eye-paint" is written , *i. e.*, *mesṫem* + *m*; and *merer* "to love" is written  *mer* + *r* + *r*, etc. For convenience' sake we may call such alphabetic helps to the reading of words "phonetic complements". Many examples occur of words which are practically written twice, once in alphabetic and once in syllabic signs, *e. g.*, *neterit* "goddesses", wherein to *neter* are added the signs *ter* and the determinative of divinity;  *āba* "courtyard of a temple" wherein we have the signs *āb* + *b* + *ba* + *a*;  *Tem* "the god Tmu", where we have *t* + *tem* + *m*;  *nefer* "good", where we have *nefer* + *f* + *r*;  *neḥeḥ* "eternity", where we have *n* + *neḥ* + *ḥ* + *ḥ*;  *sta* "to bring", where we have *s* + *t* + *ta* + *a* + *sta*;  *χeper* "to come into being", where we have *χ* + *p* + *χeper* + *r*, etc.

Importance of variant readings.

The values of many characters have been ascertained by means of the variant readings which are found in different copies of the same text; compare the following:—



neferu

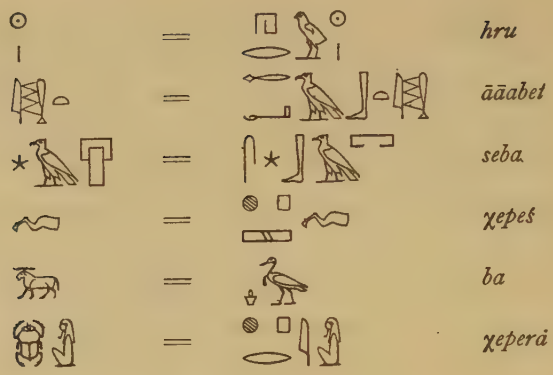
ȧri

reχit

ua

uṫat

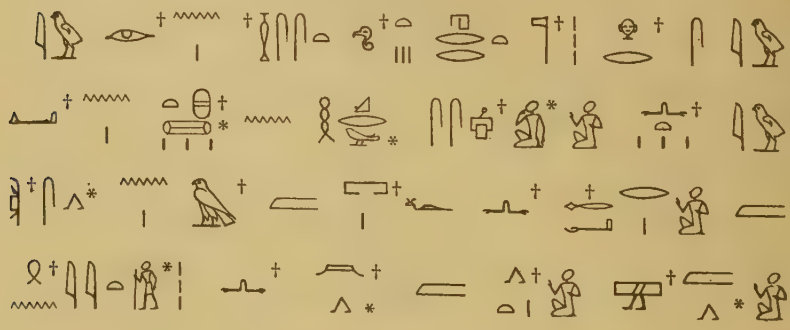
ermenui

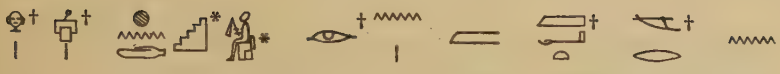


We have now seen how ideographs and alphabetic and syllabic phonetic signs, and determinatives may be used in writing words, let us now take a connected passage from a text and observe how the hieroglyphics are arranged therein.

Extract from a text analysed.

In the first place we must break the extract up into words, for whether written horizontally or perpendicularly the words of an inscription are never separated from each other by the Egyptians. Thus we have:—





The determinatives are marked by * and the syllabic values by †; the remaining signs are alphabetic. The passage may be transliterated :— *ȧu ȧri-nȧ ḥeseset reθ hereret neteru ḥer-s ȧu ṭā-nȧ tau en ḥeqer sesa-ȧ ȧt ȧu śes-nȧ Ḥeru em per-f ȧn āā re-ȧ em śenit ȧn peṭ em nemmat-ȧ śem-ȧ ḥer-sa χenṭ ȧri-nȧ em maāt mer en suten,* and read :—

"I have done (*ȧu ȧri-nȧ*) what is pleasing (*ḥeseset*) to men (*reθ*), and what is gratifying (*hereret*) unto the gods (*neteru*); because of it (*ḥer-s*) I have given (*ȧu ṭā-nȧ*) cakes (*tau*) to (*en*) the hungry (*ḥeqer*), I have satisfied (*sesa-ȧ*) the poor and needy (*ȧt*), I have followed (*ȧu śes-nȧ*) Horus (*Ḥeru*) in (*em*) his house (*per-f*), not (*ȧn*) magnifying (*āā*) my mouth (*re-ȧ*) against (*em*) nobles (*śenit*), not (*ȧn*) making long (*peṭ*) in (*em*) my stride (*nemmat-ȧ*), I walked (*śem-ȧ*) according (*ḥer-sa*) to the step of measure (*χenṭ*), I wrought (*ȧri-nȧ*) according to (*em*) what was right and true (*maāt*), which was beloved (*mer*) by (*en*) the king (*suten*)."

Difficulty of finding the meanings of words.

It has been shown on p. 17 how variant readings supply the correct values of many syllabic signs, and it is self-evident that the probable meaning of many words can be at once known by the determinatives which follow them, but there remains a large number of words the exact meaning of which cannot be exactly stated by the help of the hieroglyphics only. The early decipherers of the cuneiform inscriptions, when once they had obtained the alphabetic and syllabic values of the signs, relied largely on their knowledge of the languages cognate to that which they were studying for help in determining verbal forms, and for a supply of roots which, having made allowances for change in letters, etc., they believed would give them a clue to the meanings which they sought. Thus Sir Henry Rawlinson relied upon Zend and Sanskrit in his immortal work on the Behistun Inscription, and Norris and others succeeded in deciphering Babylonian and Assyrian inscriptions by the help of

Importance of cognate languages in decipherment of cuneiform and hieroglyphic inscriptions.

Hebrew and other Semitic dialects. Now although Egyptian is, in many particulars, similar to the great family of Semitic languages, yet among them all there is none which is as valuable in explaining its words and grammar as are Zend and Sanskrit to the Persian cuneiform inscriptions, and as are Hebrew, Syriac, and Chaldee to the cuneiform inscriptions which are written in the Semitic dialects of the ancient dwellers in the land which lay between the Tigris and Euphrates. We must, then, look elsewhere for help in determining the meaning of Egyptian words, and we find it in the language called Coptic, *i. e.*, the Egyptian language of the Graeco-Roman period which is written in Greek letters, and has been preserved for us chiefly by the ecclesiastical literature of the Egyptian Christians. Early in the first quarter of this century Champollion found it of the greatest value in deciphering the hieroglyphic inscriptions, indeed it is most probable that without the great knowledge of Coptic which he possessed his labours would never have been crowned with such brilliant success; the value of the study of this language remains undiminished for the purposes of Egyptian philology, and every student of hieroglyphics should make himself acquainted with as much of it as possible.[1]

Great value of Coptic.

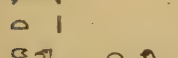
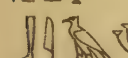
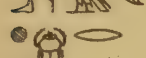
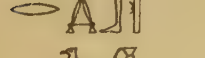
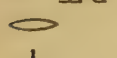
It is not possible to say when the Egyptian language was first written in Greek letters; some believe the Bible to have been translated into Coptic in the second and others in the eighth century of our era. Be that as it may, it is a fact that Coptic has preserved a large number of the words which are found in ancient hieroglyphic inscriptions, and when an allowance has been made for phonetic decay and for the changes of letters which occur in all dialects of cognate languages, it is found that the meanings of words suggested by their determinatives are confirmed, that new ones are supplied, that many

Ancient Egyptian words preserved in Coptic.

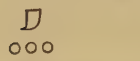
[1] The beginner will find Steindorff's *Koptische Grammatik*, Berlin, 1894, a very useful book; it contains 64 pages of Coptic text and a vocabulary which will carry him on to larger works.

grammatical forms, etc., can be identified, and that the vowels which are added to the words in Coptic indicate the correct vocalization. Where there exists no Coptic equivalent of a word, the meaning of which cannot be decided by its determinative, the sense of that word can only be guessed at. The following examples show the close connection of Egyptian and Coptic words.

Egyptian and Coptic words compared.

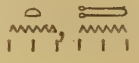
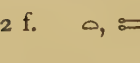
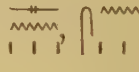
Egyptian			Coptic
	ḥrȧ	face	ϩρⲁ[1]
	χat	body	ϫнт
	ren	name	ⲣⲁⲛ
	pet	heaven	ⲫⲉ
	*χatur*	ichneumon	ϣⲁϧⲟⲧⲗ
	neḥet	sycamore	ⲛⲟⲧϩⲉ
	bȧa en pet	iron	ϧⲉⲛⲓⲡⲉ
	*χeper*	to be	ϣⲱⲡⲓ
	*erṭeb*	because of	ⲉⲃϩⲉ
	fa	to carry	ϥⲁⲓ
	*remθ*	man	ⲣⲱⲙⲓ
	re	mouth	ⲣⲱ
	qenȧ	bosom	ϫⲟϯⲛ
	*ȧtf*	father	ⲉⲓⲱⲧ

[1] The Coptic alphabet is as follows:— ⲁ *a*, ⲃ *b*, ⲅ *g*, ⲇ *d*, ⲉ *e*, ⲍ *z*, ⲏ *ē*, ⲑ *th*, ⲓ *i*, ⲕ *k*, ⲗ *l*, ⲙ *m*, ⲛ *n*, ⲝ *x*, ⲟ *o*, ⲡ *p*, ⲣ *r*, ⲥ *s*, ⲧ *t*, ⲩ *y*, ⲫ *ph*, ⲭ *kh*, ⲯ *ps*, ⲱ *ō*, ϣ *sh*, ϥ *f*, ϩ *ḥ*, ϫ *h*, ⲋ *dj*, ⲍ *tch*, ⲑ *ti*.

	mâu	lion	ⲙⲟⲩⲓ
	bener	date palm	ϧⲉⲛⲛⲉ
	*χemt*	copper	ϫⲟⲙⲧ
	at	back	ⲱⲧ
	neḥem	to deliver	ⲛⲱϫⲉⲙ
	ḥeqer	to hunger	ϫⲏⲟ
	surâ	to drink	ⲥⲱ
	erper	temple	ⲉⲣⲫⲉⲓ

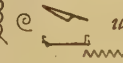
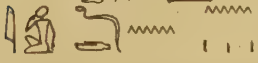
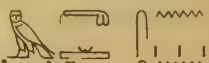
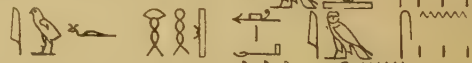
Pronouns.

The **personal** pronominal suffixes are:

Sing. 1.		*â*	Plur. 1.		*n*
„ 2 m.		*k*	„ 2.		*ten, θen*
„ 2 f.		*t, θ*			
„ 3 m.		*f*	„ 3.		*sen*
„ 3 f.	or	*s*			

The following examples illustrate their use:—

re-â "my mouth"; *ṭā-â* "I will give";

setem-k re-â "thou hearest my voice";
 *urś-f beḥu* "he passed the day in slaying";
 *â ṭeṭ en n* "what we said";

em-baḥ sen "before them"; 
âu-f uah uā âm sen "he placed one of them"; *i-sen* "they came"; *âb-â* "my heart"; *ḥen-k* "thy ma-

jesty" ; *tet-k* "thy body" ; *tes-ȧ* "myself" ; *tes-f* "himself"

The forms of the pronouns are :—

(A) Sing. 1. *uȧ*

„ 2 m. *tu, θu*

„ 3 m. *su*

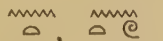
„ 3 f. *set*

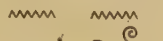
Plur. 1. *n*

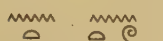
„ 2. *ten, θen*

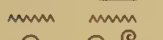
„ 3. *sen*

(B) Sing. 1. *nuk, ȧnuk*

 *entek, entuk*

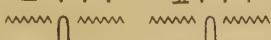
 *entet, entut*

 *entef, entuf*

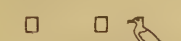
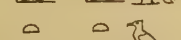
 *entes, entus*

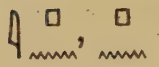
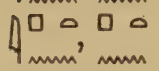
Plur. 1. (wanting)

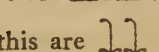
„ 2. *ent-ten, entu-ten*

„ 3.  *ent-sen, entu-sen*

The **demonstrative** pronouns are :

Sing. m.		*pen*	this
„ f.		*ten*	this
„ m.		*pef, pefa*	that
„ f.		*tef, tefa*	that
„ m.		*pa*	this
„ f.		*ta*	this

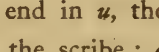
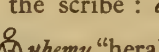
Plur. m.		*ȧpen, pen*	these
„ f.		*ȧpten, peten*	these
„		*nefa*	those
„		*na*	these
„		*pau*	these.

Other words for this are or  *enen*, and *ennu*.

The **relative** pronouns are:— *ȧ* and *ent*, or *enti*, or *entet*.

Nouns.

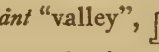
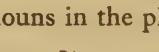
Nouns in the Singular.

Masculine nouns end in *u*, though this characteristic letter is usually omitted by the scribe: *e. g.*, *hru* "day", *ānu* "scribe", *ụḥemu* "herald", *ta* "earth", *sen* "brother", etc. Feminine nouns end in *t*, *e. g.*,  *reȧat* "side", *ȧnt* "valley", *ȧuset* "place", *ȧmentet* "west", etc. Masc. nouns in the plural end in *u* or *iu*; *e. g.*,  *seru* "princes", *utennu* "offerings", *māťaiu* "police", *ȧpiu* "envoys", *trȧiu* "seasons".

Nouns in the Plural.

Fem. nouns in the plural end in *ut*, but often the *t* only is written; *e. g.*, *ȧustut* "places", etc.

The oldest way of expressing the plural is by writing the ideograph or picture sign three times:—

	qesu	bones
	*ȧat*	regions, zones
	*seχet*	fields

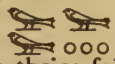
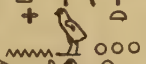
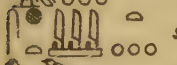
ṯepu ābeṭ beginnings of months

ābu hearts

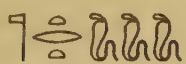
ànnu offerings

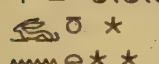
useru powers

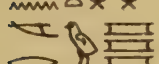
seχemu forms.

These examples are taken from the pyramid texts of the Vth and VIth dynasties; in the same texts we find also *χu* "intelligences", and  *uru* "chiefs", *i. e.*, an ideograph written once and also thrice followed by which afterwards, when modified into or , became the common sign of the plural. Words spelt in full with alphabetic signs are also followed, at times, in these texts by ; *e. g.*, *àt* "fathers", *reθ* "men", *àt* "wheat", *beṭet* "barley", *ḥuaat* "humours",  *ḫunut* "young women",  *seχṭet* "fields", *uràu* "great ones", *ṣerru* "little ones".

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice: *e. g.*,

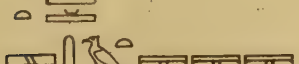
 *neterut* goddesses

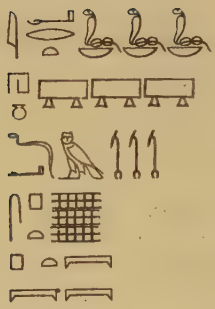
 *unnut* hours

 *meru* lakes

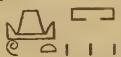
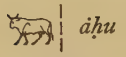
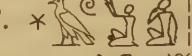
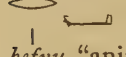
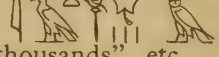
àru divine guardians

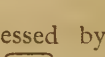
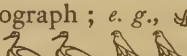
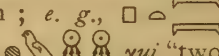
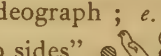
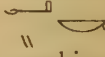
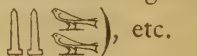
àpt registers

 *ṣesat* darknesses



āārut	uraci
henu	coffins
ƫāmu	sceptres
sept	nomes
pet	heavens.

Other examples of ways of writing the plural are :— *āat* "stones",  *śenut* "granaries", *śāt* "sand",  *ȧḥu* "oxen", *neteru* "gods", *ḥenu* "priests", *ḥent* "priestesses".  *ṯuau* "praises",  *θenre* "mighty deeds",  *āaut em ḥefnu* "animals in hundreds of thousands", etc.

The dual. In the oldest inscriptions the dual is usually expressed by doubling the ideograph ; *e. g.*, *mesterui* "two ears",  *χuti* "two horizons",  *baui neterui* "two souls divine", etc. Frequently the word is spelt alphabetically or syllabically and is determined by the double ideograph ; *e. g.*,  *petti* "two heavens",  *ḳesui* "two sides", *χui* "two lights", *θebut* "two soles of the feet", etc. Sometimes || is the mark of the dual in the early texts, *e. g.*,  *āāui-k* "thy two hands", and this sign, which strictly speaking should be written ||, indicated the dual to the latest times ; compare *āāui* "two hands", *reṭui* "two feet" *pa teχenui urui* "the two great obelisks" (also written in the same inscription ), etc.

In Egyptian the noun is undeclined.

The Article.

Definite article. The definite article masculine is or *pa*, feminine *ia* ; the plural is *na*.

EXAMPLES.

pa ser — the prince

pa ḥer — the terrifier

pa Rā — the Sun

pa sen — the brother

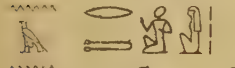
pa suten — the king

ta reȧat — the side

ta ḥurere — the flower

ta ȧuset — the place

na ābauti — the strivings


na reθ — the men

na ṣauabu — the persea tree

na ȧťau — the thieves

pa neter — the god

pa sep — the time

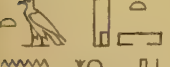
pa āā — the great one

pa ki — the other

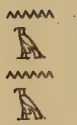
pa χemti — the coppersmith

ta ȧnt — the valley

ta paut neteru — the company of the gods


ta ḥet — the temple

na ānu — the scribes



na mu the water

na neteru the gods.

Indefinite article.

The masc. indefinite article is expressed by *uā en* literally "one of", and the fem. by *uāt en.*

EXAMPLES.

uā en hennu a jar

uā en θebu a pot

uā en ṣauabu a persea tree

uā en bȧn a bad thing

uā en sfenṭ a knife

uā en beχennu a house

uā en ka a bull

uā en nefer a good thing.

Definite article and suffixes.

From the union of the definite article with the personal suffixes is formed the following series of words :—

SINGULAR.

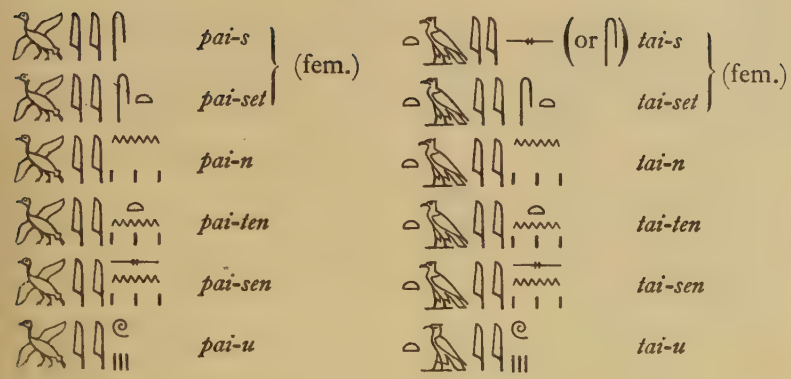
pai-ȧ (masc.) *tai-ȧ* (masc.)

pai-ȧ (fem.) *tai-ȧ* (fem.)

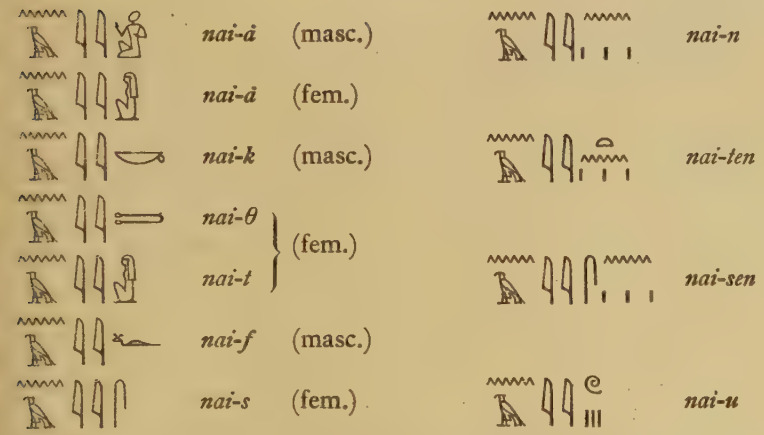
pai-k (masc.) *tai-k* (masc.)

pai-t (fem.) *tai-t* (fem.)

pai-f (masc.) *tai-f* (masc.)

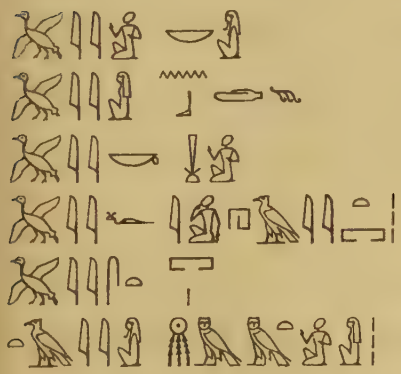


PLURAL.



These are added to words in the following way:—

Examples.



pai-ȧ neb my lord

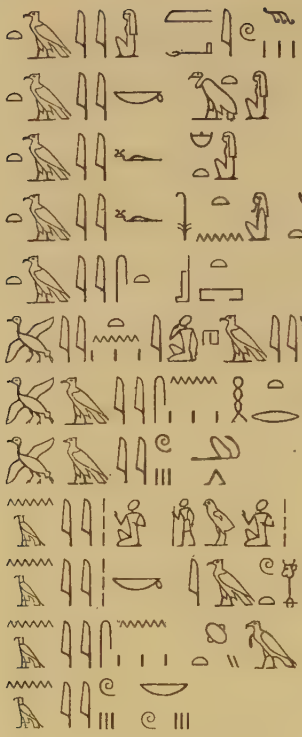
pai-ȧ nebṯ my hair

pai-k sen thy brother

pai-f ȧhait his stable

pai-set per her house

tai-ȧ ḥememet my peoples



tai-ȧ māȧu my hair

tai-k mut thy mother

tai-f ḥemt his wife

tai-f suten ḥemt his queen

tai-set ȧuset her place

pai-ten ȧḥai your sentences of death

pai-sen ḥetrȧ their tribute

pai-ṷ peḥ their arrival

nai-ȧ seru my princes

nai-k ȧaut thy cattle

nai-sen uti their coffins

nai-u nebu their lords.

Adjectives.

The adjective is, in form, often similar to the noun, with which it agrees in gender and number; with a few exceptions it comes after its noun, *e. g.*,

ḥru nefer a good day

sa ȧqer a wise man

betau ȧa great wickedness

meṭṭ nefert fine speech

ḅȧnt nebt every evil

beṭet nebt every abominable thing.

χet *nebt* *nefert* *ābet* *χet* *nebt* *neṯemet* *beneret*

thing every good, pure ; thing every pleasant, sweet.

ḥebsu neferu beautiful clothes

seru āāaiu great chiefs

nefer neferui a good thing doubly good

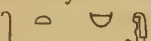
sti neṯem a sweet smell

ȧusetut āāaiut great abodes.

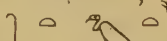
The adjectives "royal" and "divine" are usually written before the noun : *e. g.*,

suten ān "royal scribe",

suten mesu "royal children",



suten ḥemt "royal women" (*i. e.*, queens),



suten mut "royal mothers",

suten per "royal house" (*i. e.*, palace),

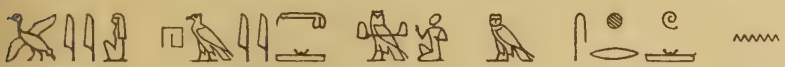
neter ḥet "divine house" (*i. e.*, temple),

neter ḥen "divine servant",

neter ȧtf "divine father".

Methods of comparing adjectives.

Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner :—

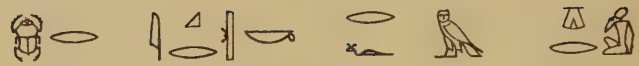


pai-t *hai* *emmā-ȧ* *em* *seχeru* *en*

Thy husband is to me in the guise of

ȧtf *χer* *pa* *āa* *er-ȧ*

a father, moreover, [he is] the on who is old more than I.

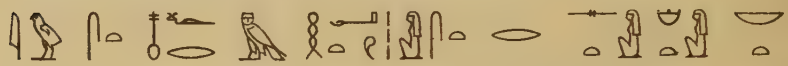


χeper *ȧqer - k* *er-f* *em* *ḳer*

Thou wilt be wise more than he in keeping silence.

nefer *setem* *er* *entet* *neb*

[It is] good to hearken more than anything, *i. e.*, to listen, or to obey, is better than anything, or best of all.



ȧu - set *nefer* *em* *ḥāt - set* *er* *set* *ḥemt* *nebt*

Was she beautiful in her person more than woman any.

Numbers.

I	=		*uā*	=	1
II	=		*sen*	=	2
III	=		*χemet*	=	3
IIII	=		*fḳu*	=	4
II / III or ★	=	★	*ṭuau*	=	5
III / III	=		*sȧs*	=	6
III / IIII	=		*sefeχ*	=	7
IIII / IIII	=	or	*χemennu*	=	8
IIII / IIIII	=	*paut* / *pesḳ*		=	9
∩	=		*met*	=	10
∩∩	=		*ṯaut*	=	20

	=		*māb*	=	30
	=		*ḥement*	=	40
				=	50
				=	60
	=		*sefeχ*	=	70
	=		*χemennui*	=	80
				=	90
	=		*śaā*	=	100
	=		*śetau*	=	200
	=		*χa*	=	1,000
	=		*ṯāb*	=	10,000
	=		*ḥefennu*	=	100,000
	=		*ḥeḥ*	=	1,000,000
	=		*śennu*	=	10,000,000

Fractions.

(1) = 1/3, = 1/2, = 2/3, = 1/10, = 1/100, = 1/1000, = 1/45, = 17 1/2, = 1/18, = 1/60, = 1/2090.

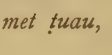
(2) , that is, 1/2 × 400 = 200.

(3) , that is, 1/3 × 400 = 133 1/3.

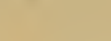
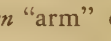
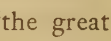
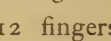
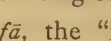
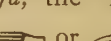
Numbers are expressed in the following manner :—

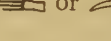
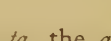
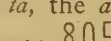
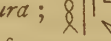
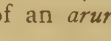
āqu *āa*

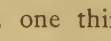
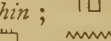
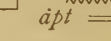
loaves large, 900,000 + 90,000 + 2000 + 700 + 50, *i. e.*, "992,750 large loaves of bread".

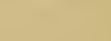
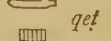
Ordinal numbers are indicated either by *meḥ* placed before the figure, or by following it ; *e. g.*, *meḥ sâs* "sixth", "fifteenth", *meḥ met ṭuau,*  *sefeχ* "seventh", etc.

Measures.

(1) Of length :— *meḥ* "cubit" ;  *suten meḥ* "royal cubit" of 7 palms or 20 fingers ; *meḥ netes* "little cubit" of 6 palms or 24 fingers ; *ermen* "arm" of 20 fingers ; *teser*, of 16 fingers ; *śa āa* "the great *śa*" of 14 fingers ; *śa netes* "the little *śa*" of 12 fingers ; *śepui*, the "double palm" of 8 fingers ;  *χefā*, the "fist" of 6 fingers ;  *ṭeṭ*, the "hand" of 5 fingers ;  or  *śep*, the "palm" of 4 fingers ;  *ṫebā*, the "finger".

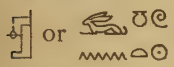
(2) Of superficies :—  *sa ta*, the *arura*, *i. e.*, 100 cubits ; *ermen*, one half of an *arura* ;  *ḥesp*, one quarter of an *arura* ;  *sa*, one eighth of an *arura* ;  *su*, one sixteenth of an *arura* ;  *erma*, one thirty-second part of an *arura*.

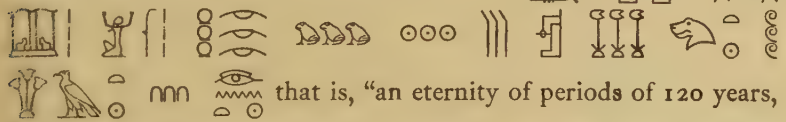
(3) Dry measure :—  = $^1/_4$ *hin* ; *hin* = $^9/_{20}$ of a *litre* ; *ṭenât* = 20 *hin* ;  *âpt* = 40 *hin* :  *ḥetep* = 160 *hin*.

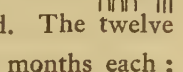
(4) Of weight :—  *θen* ; *qeṭ* = one tenth of a *θen* ;  *peḳ* = $^1/_{128}$ of a *θen*.

Time.

The principal divisions of time are :—

	ḥat	second		*at*	minute
	*unnut*	hour		*hru*	day
	ȧbeṭ	month		*renpit*	year
	seṭ	period of 30 years		*ḥen*	period of 60 years
	ḥenti	period of 120 years		*ḥeḥ*	a long period of time
	ṭetta	eternity		*ḥeḥ*	a million of years.

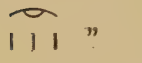
In an interesting inscription quoted by Brugsch (*Thesaurus*, Abth. II., p. 195) the god Thoth, addressing one of the Ptolemies says that he has ordained the sovereignty of the royal house for a period of time equal to :—  that is, "an eternity of periods of 120 years, "and an indefinite number of periods of 30 years, and millions "of years, and ten millions of months, and hundreds of thousands "of days, and tens of thousands of hours, and thousands of mi- "nutes, and hundreds of seconds, and tens of third parts of "seconds."

The year, *renpit*, consisted of twelve months of thirty days each (or thirty-six weeks of ten days each), to which were added five additional days to make up 365 days  . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each ; *ṣat* = time of inundation and period of sowing, *pert* = time of "coming forth" or growing, and *ṣemut* = time of harvest and beginning of inundation. The Copts, or

Egyptian Christians, have preserved, in a corrupt form, the old Egyptian names of the months, which read :—

= ⲑⲱⲟⲩⲧ Thoth

= ⲡⲁⲟⲡⲓ Paopi

 = ⲁⲑⲱⲣ Hathor

= ⲭⲟⲓⲁⲕ Khoiak

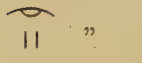
= ⲧⲱⲃⲓ Tobi

= ⲙⲉⲭⲓⲣ Mekhir

= ⲫⲁⲙⲉⲛⲱⲑ Phamenoth

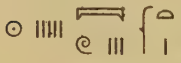
= ⲫⲁⲣⲙⲟⲩⲑⲓ Pharmuthi

= ⲡⲁⲭⲱⲛ Pakhon

 = ⲡⲁⲱⲛⲓ Paoni

= ⲉⲡⲏⲡ Epep

= ⲙⲉⲥⲱⲣⲏ Mesore

 *hru ṭuau ḫeru renpit* "the five days over the year"

Thoth, the first month of the Egyptian year, began on the 29th of August.

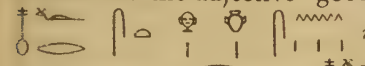
The verb.

The consideration of the Egyptian verb, or stem-word, is a difficult subject which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian

language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but the modern German Egyptologists boldly affirm the relationship of Egyptian to the Semitic family of languages, and the most recent exponent of this view applies the nomenclature of the Semitic verb or stem-word to that of Egyptian.

The stem-word.

The Egyptian stem-word may be indifferently a verb or a noun; thus *χeper* means both "to be", and the "thing which hath come into being"; so likewise *nefer* may mean "to be good", and a "thing which is good", and placed after a noun it becomes the adjective "good", as we see from the following:—

 *nefer set ḥer ȧb-sen* "good is it for their hearts"; *ren-k nefer em reχ en seru* "thy name is good in the opinion of princes"; *hru nefer* "a good day"; with the addition of the prefix *bu, nefer* means "prosperity", "goodness", "happiness", *e. g.*,

bu - nefer χeper em bu - bȧn

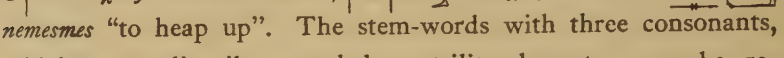
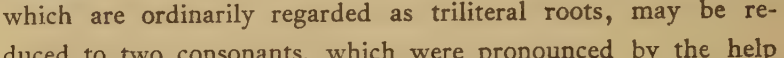
prosperity turneth into adversity.

The stem-word with additions.

Returning to the word *χeper*: by the addition of *ȧ* we have "I am", or "I was"; by the addition of the stem-word has a participial meaning like "being" or "becoming"; by the addition of in the masc. and in the fem. *χeper* becomes a noun in the plural meaning "things which exist", "created things", and the like; by the addition of *ȧ* we have *χeperȧ* "the god to whom it belongeth to make things come into being", etc.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects, consist of two, three, four and five consonants, as examples of which may be cited *qem* "to find",

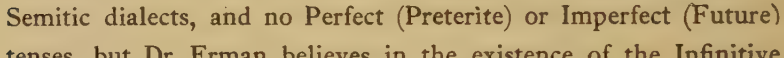
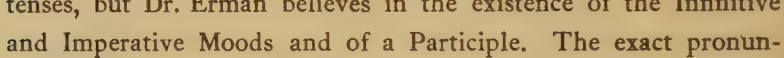
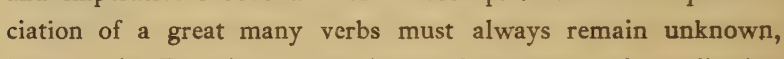
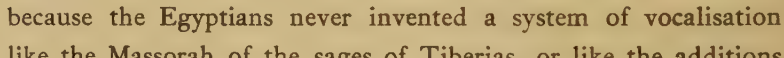
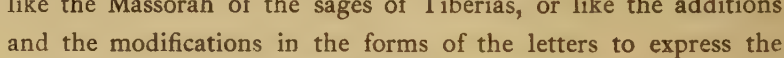
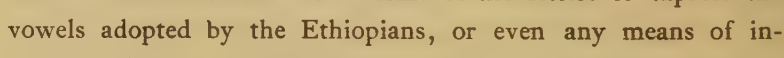
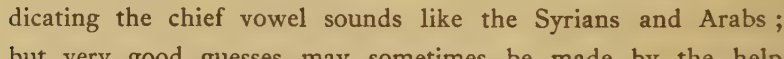
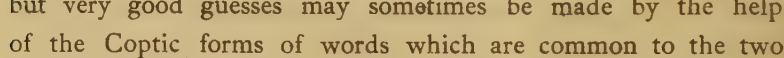
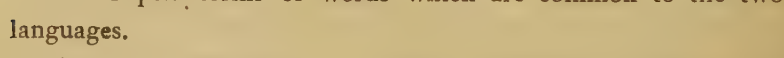
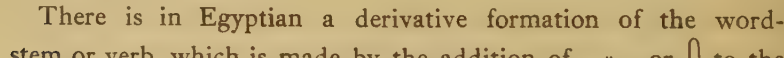
Biliteral roots.

χesef "to drive back",  *seχseχ* "to flee",  *nemesmes* "to heap up". The stem-words with three consonants, which are ordinarily regarded as triliteral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between ; these we may call primary or biliteral roots. Originally all roots consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant or by combining two roots of two letters ; and so on. Speaking generally, the Egyptian verb has no conjugations or species, like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses, but Dr. Erman believes in the existence of the Infinitive and Imperative Moods and of a Participle. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation like the Massorah of the sages of Tiberias, or like the additions and the modifications in the forms of the letters to express the vowels adopted by the Ethiopians, or even any means of indicating the chief vowel sounds like the Syrians and Arabs ; but very good guesses may sometimes be made by the help of the Coptic forms of words which are common to the two languages.

Formation of other roots.

Uncertainty of pronunciation.

The Causative.

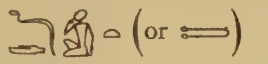
There is in Egyptian a derivative formation of the word-stem or verb, which is made by the addition of or to the simple form of the verb, and which has a causative signification ; *e. g.*,  *ānχ* "to live",  *se-ānχ* "to vivify" ;  *āb* "to wash",  *se-āb* "to purify" ;  *men* "to abide",  *se-men* "to perpetuate" ;  *ḥetep* "to rest, be at peace",  *se-ḥetep* "to pacify" ;  *χeper* "to be",  *se-χeper* "to bring into being", etc. In Coptic the causative is expressed both by a prefixed *s* and *t* (see Stern, *Koptische*

Gram., § 328, p. 157 ; Steindorff, *Koptische Grammatik*, § 230, p. 103 f.).

The verb is usually inflected by the addition of the pronominal personal suffixes ; *e. g.*, Inflection.

Sing. 1 com. *rex-ā*

„ 2 m. *neḥem-k*

„ 2 f.  *teṭ-t*

„ 3 m. *šāṭ-f*

„ 3 f. *qem-s*

Plur. 1 *āri-n*

„ 2 com. *mit-ten*

„ 3 com. *χeper-sen*

The commonest auxiliary verbs are *āḥā* "to stand", *un* "to be", *au* "to be", *ari* "to do", *ṭā* "to give" ; examples of their use are :—

(1)

āḥā *en* *se-āḥā* *ḥen* *en* *suten net* *Seneferu*

Stood up made to arise the majesty of the king of the North and South Seneferu,

i. e., when king Huni was dead Seneferu set himself up as king of all Egypt.

(2)

un *pa* *ta* *en* *Qemt* *χaā* *em*

Was the land of Egypt left in

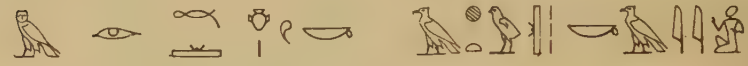
ruti

a state of ruin.

(3)

ȧu - sen ḥer reṭ em śauabu sen

Were they growing into persea trees two.

(4) 

em ȧri meḥ ȧb - k aχetu kai

Do not make to fill thy heart [with] the wealth of another.

(5)

setem-un ṭāu-ȧ āmamu - ten em

Listen ye, I will give (*i. e.*, make) to look you at

nai-ȧ χu

my glorious works.

As so many examples occur in the texts at the end of the book the following limited number of extracts must suffice to illustrate the simplest use of the verb :—

1.

nuk neter āā χeper ṭesef Rā pu em

I am the god great the creator of himself. Rā it is when

uben - f nuk sef reχ - kuȧ ṭuau

he riseth. I am yesterday, I know to-morrow.

4.

iu en ṭu er ṭeṭ en ḥen-f ḳer - nek

Came one to speak to his majesty. Be thou silent.

6. 7.

heb *en* *ḥen-f* *mȧ* *hru* *neb* *em* *ṭeṭ* *ȧu*

Sent his majesty day every saying :— He

seχanen - nef *sebṭet* *uhen - nef* *nut-f*

breached the wall, he overthrew the town.

8. 9.

āḥā *en* *heb* *en* *ḥen-f* *en* *ḥāu* *āḥā*

Sent his majesty to the nobles.

en *sen* *ȧri* *mȧṭet* *em* *ȧri* *per* *er*

They did so. Do not make a going

bun-re *temt* *pa* *imā* *ḥer* *ȧťa - t*

outside lest the sea be for seizing thee,

χer *ȧn* *ȧu-ȧ* *reχ-ȧ* *neḥemu - t* *emmā-f*

for not do I know I [how] to deliver thee from it,

pa *untu-ȧ* *set* *ḥemt* *mȧ* *qeṭu - t* *ȧu-f* *ḥer*

because I am a woman like unto thee. He was to

χeper *mȧ* *un-nef* *un* *ȧn* *uā* *qenȧu*

become as he had been. Did one embrace

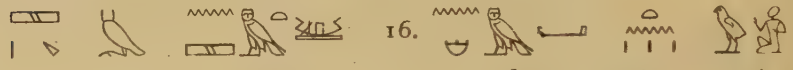
(*i. e.*, they em-

uā ȧm - sen 13. *śem pu ȧrit en sen* 14. *ī -*

one of them. A going forth they made. I have braced each other)

nȧ er maa neteru 15. *ťa - k[uȧ] er*

come to see the gods. I have sailed on



śe em neśemet 16. *neḥem - ten - uȧ*

the lake in the boat. Deliver ye me.

17. *ȧn un - ȧ nek ȧn ṭā-ȧ āq - k*

Not will I open to thee, not will I let enter thee

ḥer-ȧ ȧn ȧri āa en sba pen

over me, saith the guard of the step (?) of door this,

ȧnȧs ťeṭ - nek ren-ȧ 18. *maati netesu*

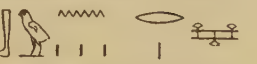
except thou tellest my name. The two eyes fail,

mesťerui ȧmeru

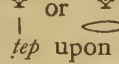
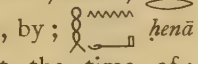
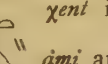
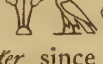
the two ears become stopped.

Adverbs.

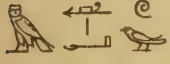
In Egyptian the prepositions and certain substantives and adjectives to which *er* is prefixed take the place of adverbs;

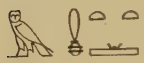
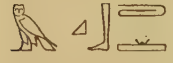
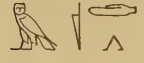
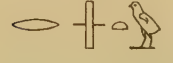
e. g., the preposition *ȧm* "in" becomes the adverb "there". Other examples of adverbs are :—  *er bunre* "outside" ; *er ȧqer* "very much", "exceedingly", *er āa ur* "very much indeed", "exceedingly".

Prepositions.

Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are :— *en* for, to, in, because ; *em* from, out of, in, into, on, of, among, as, conformably to, as, with, in the state of, if, when, and *em* sometimes introduces a quotation ; *er* to, into, against, by, at, from, every, each, until ;  or *ḥer* upon, in, besides, from, for, at, by reason of ; *ṯep* upon ; *χer* under, with ;  *χer* from, with, under, during ; *mā* of, from, by ; *ḥenā* with ; *χeft* in the face of, before, at the time of ;  *χent* in front of ;  *ḥa* behind ; *mȧ* like ; *ȧmi* among ; *ṯer* since ; *ȧn* a particle placed between the verb and the subject.

Some compound prepositions are :—

	em ȧsu	in recompense for, in consequence of
	em āqa	in the midst, opposite (?)
	em āb	opposite, against
	*em uāu*	alone
	em uaḥ ḥer	in addition to
	em baḥ	before, in the presence of (also written)
	emem	in, with, among, together with

	emmā	in, with, among, together with
	*em mâtet*	likewise
	em-rā	in the condition of
	em rer	about, around
	em ḥau	moreover, besides
	em ḥāt	in front, before
	em ḥer	opposite, in front of
	em ḥer ȧb	in the middle of
	em χem	without
	em χennu	within
	em χer	with
	em χet	after, with
	em sa	behind, after, at the back of
	*em qeb*	among, amidst
	*em qeṭ*	around, in the circuit of
	em ṭep	upon
	em ṭebu	in return for
	em ṯer	since
	*er ȧmtu*	between
	er āq	in the middle
	er āuṭ	between

er ḳes at the side of

áire māu with

er enti because

er ḥāt before

er ḥenā with

er ḥer in addition to

er ḥer in the presence of

er χet after

er tem so that not

er śaā as far as, until

er ṯer to the limit of

ḥeru besides

ḥer ṯep upon

ḥer áḅ in the middle

ḥer ā at once

ḥer baḥ before

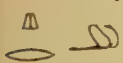
ḥer χeru beneath

ḥer sa behind, at the back

ḥer qeṭ conformably

χer ā subordinate to

χer ḥāt before


χer ṗeḥ behind

ter ā at once

ter baḥ

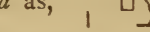
ter embaḥ } before, originally

ter enti because

neferit er up to, as far as

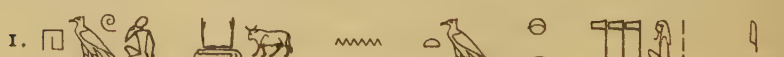
ȧp ḥer except

Conjunctions.

Conjunctions are :— *en* because of, *er* until, *ḥer* because, *χeft* when, *mȧ* as,  *re pu* or, *ȧs*, *ȧst*, *ȧsk* when, *χer* now, and the particles *ȧr*, *ȧref*, *ref*, now, therefore, etc.

Particles.

Interrogative particles are :— *ȧn*, which is placed at the beginning of a sentence and is to be rendered by "?" *ȧχ* "what?", *nimā* "who?", *ȧśeset* or *ȧqes* "who?", "what?", *tennu* "where", *petrȧ* or *peti* (?) "what?", etc. The following passages show their use :—

1. 

hau *ka* *en* *ta* *paut* *neteru* *ȧn*

O bull of the company of the gods,

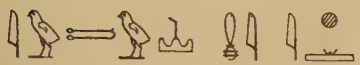
ȧu-k *ṭi* *uā* - *θȧ*

dost thou remain by thyself?

2.

su *mȧ* *ȧχ*

It is like what?



Ȧuθu *mȧ* *ȧχ*

Authu is like what? *I. e.*, "What sort of a place is Authu?"

3.

nimā *meṭet* *emmā - t*

Who hath had word with thee?

4.

ȧ *Tem* *ȧśeset* *pu* *śas - ȧ* *er* *set*

Hail Tmu, what is it which I have come into it? *I. e.*, "What manner of place is this into which I have come?"

ȧśeset *pu* *āḥā* *em* *ānχ*

What is [my] duration of life? *I. e.*, "How long shall I live?"

5.

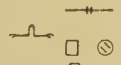
su *tennu - nef*

He, where is he?

6.

petrȧ *ren - k* *petrȧ* *maa - ṇek*

What is thy name? What didst thou see?

Negative particles are :— or *ȧn* "not", 

ȧn sep "at no time", *bu* "not", *ben* "not",

tem "not", or "so that not", *ȧm* "not". The following examples show their use :—

1.

ȧn qem - f ȧn reχ-tu paif seχeru

Not found he [it]. Not is known his pattern.

2.

ȧu bu i na śemi er ta ȧnt

Not came the travellers to the valley.

3.

ben ȧu-ȧ er ṭāt per - f em re-ȧ

Not am I for letting come forth it from my mouth.

4.

tem - k ṭeṭ tem - k qenṭet

Not do thou speak. Not do thou rage.

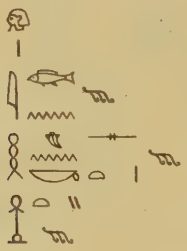
5.

ȧm - k ḥems du kai āḥā

Not do thou sit being another standing up.

List of Words.

The following common words should be learnt by heart ; this can best be done by writing out a few of them daily.

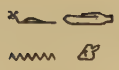


ṭep head

ȧn hair

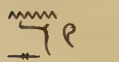
ḥenkset hair

śenti hair


fenṭ nose

re mouth

ȧ̈beḥ tooth

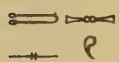

nes tongue

ānχui the two ears

ṭeru skull

neḥebet neck

χeχ neck


θes vertebrae

erment arm, shoulder

ā fore-arm

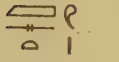
χefā fist

ṣenḅet body

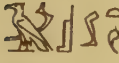
at back

menṭ breast

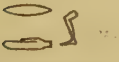
ȧb heart


maāset liver

χat belly


mast thigh

uārt thigh


reṭ foot and leg

ȧnem skin

ṯet body

ḥāu flesh, members

āt limbs

or *ba* soul

χaibit shade, shadow

sāḫu the spiritual body

ka double, genius

χu intelligence

seχem form, image

qes bone

ren name

hrȧ face

ṭehen forehead

ȧnḥu eyebrow

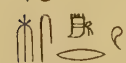
maat eye

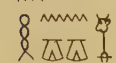
śerȧti the two nostrils

septi the two lips

ārti the two jaws

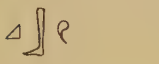
ȧnā chin

 *mesṯer* ear

 *ḥenḳeḳ* throat

mākḫa back of the head

qāḥu shoulder

 *qeb* elbow

ṭet hand

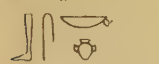
ṭebā finger

χat corpse

pesṭ backbone

ḥāt heart

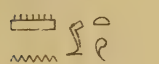
ḥetet lungs

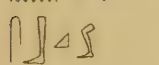
 *besek* intestines

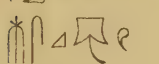
peḥti back

sa back

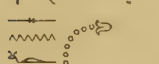
χepeś thigh

 *ment* leg

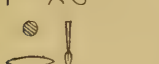
 *sebeq* foot and ankle

 *mesq* skin

áf flesh

 *snef* blood

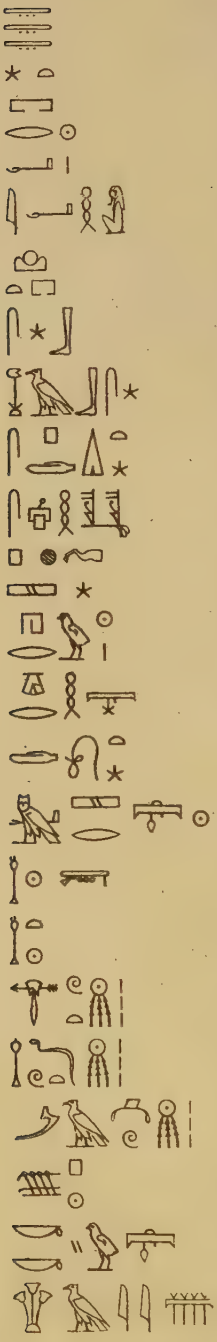
suḥt egg

 *χer* voice

pet heaven, sky

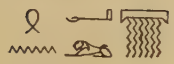
ta earth

taui the two lands (*i. e.*, north and south)

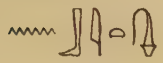


taiu	world, universe
ṭuat	underworld
Rā	sun
Āāh	moon
χut	horizon
seb	star
χabes	star, luminary
sepṭet	Sothis (Sirius)
saḥ	Orion
χepeš	Great Bear
hru	day
ḳerḥ	night
ṭuat	daybreak
māšer	evening
ḥeṭ ta	dawn
ḥeṭet	light
satut	rays of light
ḥetut	light, sunshine
maāu	rays of light
seśep	brilliance
kekiu	darkness
ḫai	rain

ḳeḳ rain flood


śenār tempest

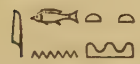
mu water


nebȧt fire

rekḫu fire, heat

χet fire

ṭu mountain


ȧntet valley

ımā sea

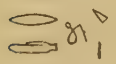
ȧtur river

ȧaṭet dew

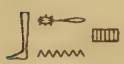
śā sand

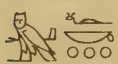
ȧner stone

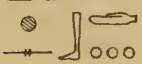
mat granite


reṭ sandstone

śes alabaster


ḥeχan porphyry

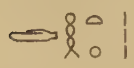

māfek turquoise


χesbeṭ lapis-lazuli

uaṫet mother-of-emerald

sehert cornelian

nub gold

	ḥeṭ	silver
	uasm, smu	electrum (?)
	χemt	copper
	bȧa	iron
	*ṭeḥt*	lead
	χet	wood, stick
	χet	tree
	śennu	hard wood tree
	nehat	sycamore
	āś	cedar
	baq	olive tree
	ṭebaȧa	fig tree
	ȧarer	vine
	aḥet	field
	benrȧ	date palm
	beti	barley
	perȧ	wheat, grain
	neprȧ	grain
	s[ti]mu	vegetables, herbs
	ȧrp	wine
	ȧarer	grapes
	benrȧ	dates

ṭeb figs

ârt milk

net (*bȧt*) honey

renp young plant, flower

ḥeqt beer

beq oil

urḥu unguent

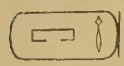
merḥu unguent

ānta perfume

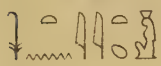
ta bread

pesen cake

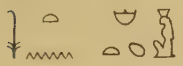
sennu cake


per āa Pharaoh

suten king


sutenit queen

suteni royalty


suten ḥemt royal wife

suten mut royal mother

suten sa royal son (prince)

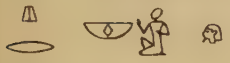
suten sat royal daughter (princess)

suten mesu royal child

suten ān royal scribe

	ȧθi	prince
	suten net (*bȧt*)	King of the South and North
	. . . . .	lord of crowns
	ur	prefect, nobleman
	erpā	hereditary prince
	ḥā	a title of very high rank
	ťat	general
	smer uāti	a title of high rank
	suten reχ	royal kinsman
	suten reχ maā	real royal kinsman
	ḥer ṭep	chief
	ḥer ṭep āa	great chief
	mer	governor
	śennu	royal attendant
	sāḥ	noble
	ḥen	majesty
	χerp	prefect
	ḥen	servant
	ḥent	servant (female)
	neter ḥen	minister, prophet
	neter ȧtf	divine father
	āb	libationer

χer ḥeb — he that hath the book (*i. e.*, the reader)



χer ḥeb ṭep — the chief reader

sem, *setem* — name of a priest

ur χerp ḥem — title of the high priest of Memphis

ān — scribe

ān neter ḥet — scribe of the temple

ān neter šāt — scribe of holy books

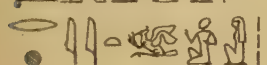
ḥer — chief, president

menfit (*māša*) — soldiers (rank and file)

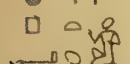
qen — soldiers picked for bravery

rem[*θ*], *re*[*m*]*θ* — men and women

tememu — mortals



reχit — men and women



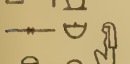
pāt — ancestor, noble

ḥememu — mankind

ḥrâu nebu — all faces (*i. e.*, mankind)

sa — person

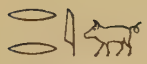
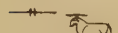
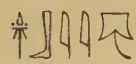
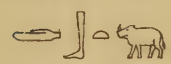
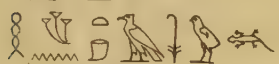
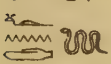
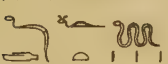
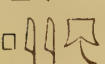
sat — person (fem.)



sat ḥemt — woman

ḥemt — woman

	mut	mother
	menāt	nurse
	sa	son
	sat	daughter
	sen	brother
	sent	sister
	semsu	firstborn
	āu	heir
	mesu	child
	neb	lord
	nebt	lady
	θesemu	greyhound
	maau	cat
	uher	dog, jackal
	āu	dog
	unś	wolf
	sȧbi	jackal
	pennu	mouse *or* rat
	ka	bull
	ȧua	ox
	ȧḥ	cow, ox.
	beḥes	calf

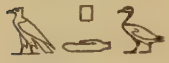
	*rerà*	pig
	*ser*	ram, sheep
	āa	ass
	ḥetrà	horse
	sesemut	horses
	maḥeť	antelope
	maḥes	lion
	*ȧbi*	panther
	*ṭebt*	hippopotamus
	ābu	elephant
	bȧḥes	wild animals
	āut	quadrupeds
	emsuḥ	crocodile
	*ḥentasu*	lizard
	ťart	scorpion
	χeper	beetle
	ārā	uraeus
	*fenṭ*	worm
	ḥeft	snake
	*ťetfet*	creeping things
	*pi*	flea
	aāāni	ape

habu ibis

bâk hawk

śent heron

śeta vulture


apṭ duck, goose

ment pigeon

bennu phoenix (?)

smen goose

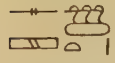
pai birds

remu fish

χepanen fish

śe pool

mer lake, pool


seśet nest

babat hole of an animal

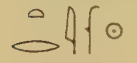
ur **great, exceedingly**

neṫeset **little**

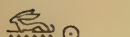
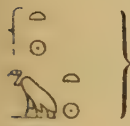
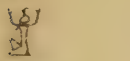
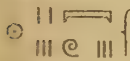
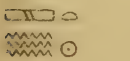
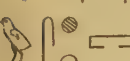
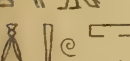
neb **all, every**

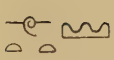
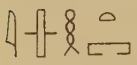
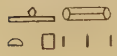
āśt many

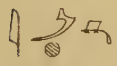
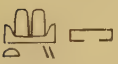
āāa great

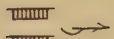

trâ season

rek period, time

	*unnet*	hour, season
	ḥat	second
	at	minute
	ḏbeṭ	month
	*renpit*	year
	seṭ	period of 30 years
	ḥen	period of 60 years
	*ḥeḥ*	millions of years
	ḏetta	everlastingness
	*hru ṯuau ḥeru renpit*	the 5 epagomenal days
	ṧat	period of sowing
	pert	period of growing (*i. e.*, winter)
	*ṧemut*	period of inundation (*i. e.*, summer)
	χer	cemetery
	mer	pyramid tomb
	ȧsit	tomb
	mãḥãit	sepulchre
	*useχt*	hall, part of a tomb
	uti	coffin
	*ṭebu*	sarcophagus
	perχeru	funeral offerings

	*statet*	passage in the tomb
	*ȧmḥet*	hall of the tomb
	tut	statue, image
	uṯḥu	altar, table
	ḥesmen	natron
	χet	things, furniture, wealth
	urś	pillow
	*ḥetepu*	funeral offerings
	utu	tablet, stele
	sāḥ	mummy
	ḥes	singer, mourner
	maāχeru	triumphant, victorious
	bent	harp
	seśeś	sistrum
	ureret	name of a crown
	śuti	plumes
	ḥeṯet	white crown
	ṭeśert	red crown
	atfu	the *atef* crown
	seχti	the double crown
	nemmes	the *nemmes* crown
	neχeχu	whip

	θes	a captain
	qem	black
	ḥeťet	white
	ṭešer	red
	χesbeṭ	blue (of lapis-lazuli)
	unemi	right hand
	semeḥi	left hand
	śeps	venerable, sacred
	*ȧmaχ*	revered
	mert	beloved, friend
	nefer	good, happy
	neťem	pleasant, happy
	benrȧ	sweet
	maā	what is right and true
	menu	monuments
	peru ḥeť	treasury
	*śenti*	granary
	ḥet	temple
	per	house
	ḥet āat	palace, great house
	ȧuset	place, seat
	sba	door, doorway


āāui folding door

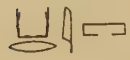
sebχet large doors, pylons

nemmat block of punishment

χet staircase

teχennu obelisk

nest throne

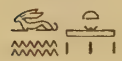

karà shrine

ṭemât village

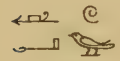
nut city

ṭeràu bounds, limits

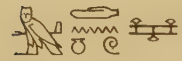
enti things which do exist


unenet things which shall exist

uā one, only


uāu alone

uat way


māṭennu road, way

mesṫemut eye paint

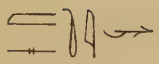
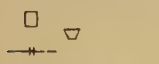
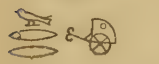
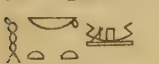
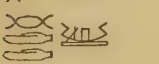
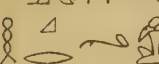
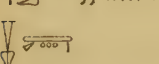
maa-ḥrà seer of the face (*i. e.*, mirror)

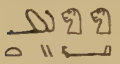
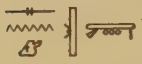
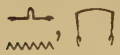
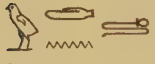
seśen lily

śeta secret, hidden

śāt book

ṫamā roll of papyrus

	*mesθȧ*	writing palette
	*pes*	ink-jar
	qeś	writing reed
	ānχ	life
	mit	death
	χeft	enemy
	χakȧb	rebel, coward
	ȧm	camp
	pet *śemert*	bow
	ābau	arrow, bolt
	*urer*	chariot
	sebȧu	fiend
	senb	health
	uťa	strength
	uȧa	boat
	*sektet*	morning boat of the sun
	*āṭeṭ*	evening boat of the sun
	ḥemi	rudder
	*ḥeqer*	hunger
	ȧb	thirst
	*sam ta*	union with the earth, *i. e.*, funeral

	ȧneṯ ḥrȧ-k	hail to thee!
	ȧau	adoration
	*peḥti*	strength
	ṣefit	might, terror
	ȧu	joy, gladness
	*sen ta*	adoration
	*ȧn*	not
	ben	not
	ȧt	destitute
	sebṭet	wall
	feqa	reward, wages
	seqer	prisoner
	ḥeb	festival
	*uṭen*	offering
	ȧp	messenger, envoy
	ȧnnu	offerings, tribute
	ses	bolt of a door
	meṭu	a word, thing
	betau	bad, wickedness
	ȧsfet	faults, sins
	ṭenḥ	wing
	uteb	furrow, water-course

nexṯ might, victory

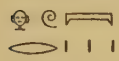
usr to be strong

sfenṭ knife

nemmat footsteps

χāu crowns

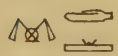
χeru terrestrial beings


ḥeru celestial beings

seχeru plans, schemes

ṯefau funeral meals

χert things, provisions


ṭemṭ all

χai defeat

neh few

χesef to meet, to repulse

utu to command

sa to know

ṭer to destroy

χāā to rise, be crowned

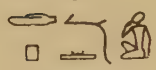
senṭ to fear

uaś to adore

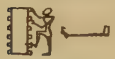
ḥeḥi to seek

χaā to leave

seḥ to pass

 *ṯep* to taste

ȧmen to hide, be hidden

 *qeṯ* to build

seś to open

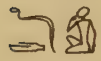
ānχ to live

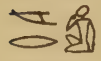
mit to die

maa to see

seṯem to hear

rerem to weep

 *ṯeṯ* to say, speak

 *mer* to love

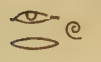
mesṯeṯ to hate

āḥā to stand

ḥems to sit

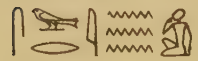
sṯer to lie down

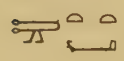
χeper to become

 *ȧru* to make

qemam to create

ȧm to eat

 *surȧ* to drink

 *θetet* to carry off

āq to go in

per to come out

sper to set out

i to come

atep to load oneself

fa to bear, to carry

urs to pass the day

seχem to gain the mastery

ābau to fight

sma to slay, kill

χeṭbu to slay

uben to rise (of the sun)

hetep to set

pesṭ to shine

seḥeṭ to illumine

bāḥ to overflow, to flood

θes to lift up

qa to be high

χeṭ to float down stream

χent to sail up stream

uṣebt to answer

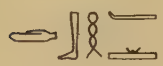
beṭeṣ to be weak, feeble

ḥāā to rejoice

ṯuau to praise

smȧ to announce

ṯā to give

 *ṯebḥ* to pray, entreat

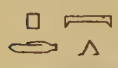
ȧpt to announce

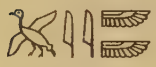
men to stablish, to abide

sam to unite

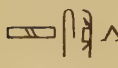
sepṯ to provide, prepare

āper to be provided with

 *peṯ* to stretch

 *pai* to fly

peḥrer to run

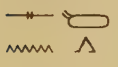
 *śes* to follow

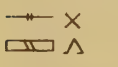
seχseχ to flee

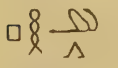
ḥab to send

śem (*māśem*) to walk, to travel

ṯa to set out

 *sen* to pass

 *seś* to go, to pass by, to go in

 *ṯeḥ* to attain, to arrive

sau to watch, to guard

χnemu to join to

χent to sail up stream

mās to bring

tut to engender

mes to bear children

qem to find

meḥ to fill

uaḥ to place

ḍā to wash

neḥem to save, to carry off

un to open

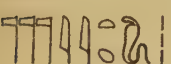
seχer to overthrow

Gods and Goddesses.

neter, or , or , God

, or *neter* god *netert* goddess

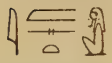
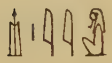
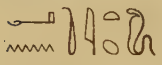
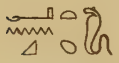
, or , or , or , or *neteru* gods

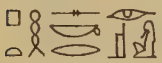
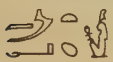
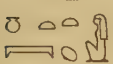
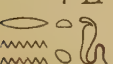
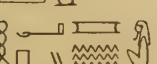
 *neterit* goddesses *paut neteru* company of the gods

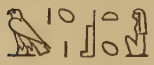
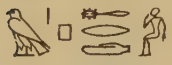
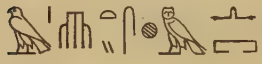
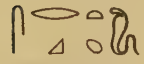
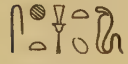
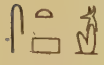
paut neteru āat great company of the gods

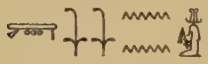
paut neteru neteset little company of the gods

the triple company of the gods

	Ausâr	Osiris
	Auset	Isis
	Âp-uat	Âp-uat
	Âmen	Âmen (Ammon)
	Âmen-Rā	Âmen-Rā
	Âmsu or *Min*	Âmsu, Min, Khem
	Âmsu-Âmen	Âmsu-Âmen
	*Âmset*	Âmset
	*Âni*	Âni
	*Ânθâi*	Anata
	Ânpu	Anubis
	Ân-ḥeru	Ân-ḥeru
	*Ânqet*	Ânqet
	Âtmu	Âtmu (Tmu)
	Âsṭes	Âstes
	Iusâaset	Iusâaset
	I-em-ḥetep	Imouthis
	Un-nefer	Un-nefer
	Uaṭet	Uatchet
	Baba	Baba
	Bâr	Bâr (Baal)

	Bes	Bes
	Ptaḥ	Ptaḥ
	*Ptaḥ-Seker-Ausâr*	Ptah-Socharis-Osiris
	*Maāt*	Maāt
	Menθu	Menthu
	Meḥ-urt	Meḥurt
	Mesχenet	Meskhenet
	Mut	Mut
	Nu	Nu
	*Nut*	Nut
	Neb-er-ṯer	Neb-er-tcher
	Nebt-ḥet	Nephthys
	Nefer-Tmu	Nefer-Tmu
	Nit	Neith
	Rā	Rā
	*Renenet*	Renenet
	Reśpu	Reshpu
	Ḥu	Hu
	*Ḥāpi*	The Nile
	Ḥāpi	Hāpi
	Ḥāpi	Apis

	Ḥeruur	Horus the elder (Aroeris)
	*Ḥeru-sa-Ȧuset*	Horus, son of Isis (Harsiesi)
	*Ḥeru-pa-χarṭ*	Horus the child (Harpocrates)
	Ḥeru-maati	Horus of the two eyes
	Ḥeru-χenti-ȧn-maa	Horus dwelling in darkness
	*Ḥeru-χenti-Seχem*	Horus of Sekhem
	Ḥet-ḥert	Hathor
	Χnemu	Khnemu
	Χensu	Khensu
	Χensu-nefer-ḥetep	Khensu-nefer-ḥetep
	Sa	Sa
	Seb	Seb
	Sebek	Sebek
	Sept	Sept
	Sefeχet	Sefekhet
	*Serqet*	Serqet
	*Seχetet*	Sekhet
	Seker	Socharis
	*Set*	Set or Sut
	Sati	Sati
	Sutekh	Sutekh
	Śu	Shu

	Śai	Shai
	Qebḥ-sennu-f	Qebḥ-sennu-f
	Ta-urt	Thoueris
	*Tanen*	Tanen
	Ta-tenen	Tatenen
	Ṭua-māut-f	Ṭuamāuṭef
	Tmu	Tmu
	Teḥuti	Thoth
	Tefnet	Tefnet

TEXTS

WITH INTERLINEAR TRANSLITERATION AND WORD FOR WORD TRANSLATION

EXTRACTS FROM THE PRISSE PAPYRUS.

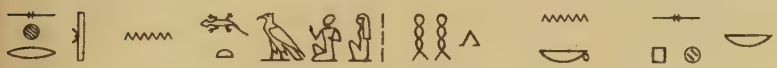
Maxims of Kaqemna and Ptaḥ-ḥetep.

[IIIrd and Vth dynasties.]

I.

ȧr *un - nek* *em* *semi* *ḥer* *utu* *en*

If thou hast become a leader to direct the

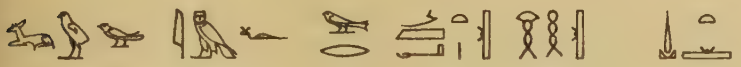


seχer *en* *āšta* *ḥeḥ - nek* *sep* *neb*

condition or welfare of the multitude follow thou after at time every

menχ *er* *unt* *seχer - k* *ȧn*

a gracious bearing, so that may be thy behaviour without



āu *ȧm-f* *ur* *maāt* *uaḥ* *ťat*

harshness in it. Great is right, stablished and mighty,

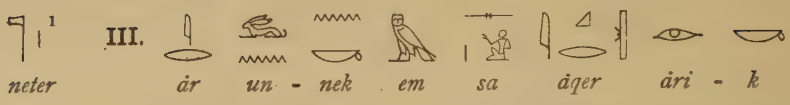
ȧn *χenent* *ťer* *rek* *Ausȧr* *ȧr*

and never hath been shaken since the time of Osiris. If

seka - nek *ťer* *em* *seχet* *ťā* *set*

plough-land is to thee gather in the field what hath given

[1] Plate VI., ll. 3—5.

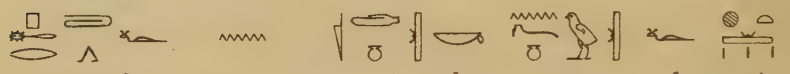


neter III. *ȧr un - nek em sa ȧqer ȧri - k*

God. If thou wouldst be a man perfect make thou

sa en semam neter ȧr met - f

[thy] son to please God. If he directeth straight



peχar-f en qeṭ - k ennu - f χet-

his course according to thy example, and he dealeth in thy

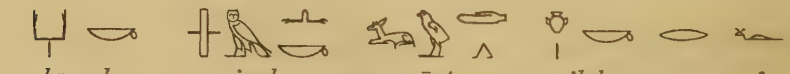
k er ȧuset ȧri ȧri - nef bu neb

affairs in the place belonging thereto, do unto him thing every

or way

nefer sa - k pu nesu set

good, for thy son is he belonging unto the seed

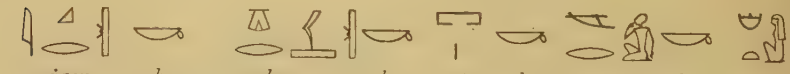


ka - k ȧm-k ȧuṭ ȧb-k er - f

of thy person. Do not thou remove thy heart from him,

ȧu metu ȧri senθi IV. *ȧr*

[for it] is [thy] seed [which] maketh appeal [to thee]. If thou



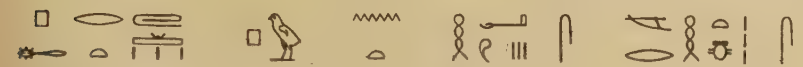
ȧqer - k ḳer - k per - k mer - k ḥemt-

wouldst be perfect possess thou thy house, love thou thy

[1] Plate VII., l. 5. [2] Plate VII., ll. 10—13.

k *em* *χen* *meḥ* *χat - s* *ḥebs - s*

wife without defect. Fill her belly, clothe her,



peχaret *pu* *ent* *ḥāu - s* *merḥet - s*

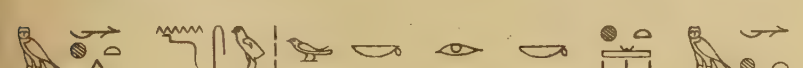
the medicines (?) are [these] of her members. Anoint her,

āu *ȧb - s* *trȧ* *en* *unnet - k* *aḥet*

gladden her heart [during] the time of thy existence. A field

pu *χut* *en* *neb - s* V. *ȧr* *āāa - k*

is she creditable to her lord.[1] If thou hast become



emχet *neḫesu - k* *ȧri - k* *χet* *emχet*

great after thou wast lowly, and hast gotten wealth after

ḳat *ṭep* *ȧmm* *nut* *reχt - nek*

poverty, [being] head in the city, take heed that thou dost

em *seśau* *χepert - nek* *χentu* *em*

not turn to [thy] profit thy having attained dominion; let not

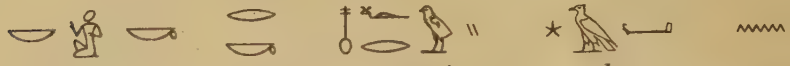
kefa *ȧb-k* *ḥer* *āḥā* *k* *χeper-*

be hardened thy heart through thy elevation (?), for thou hast

[1] Plate X., ll. 8—10.

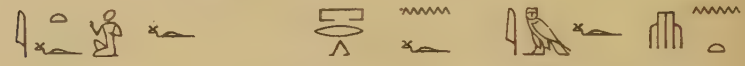
nek *mer* *sepṭ* *neter* *ȧri* *ṭeṭet*

become [only] the steward of the goods of God. Perform the command



neb - *k* *er-ek* *nefer-ui* *sba* *en*

of thy lord to thee. Doubly good is the instruction of



ȧtf - *f* *per* - *nef* *ȧm* - *f* *χent*

his (*i. e.*, a man's) father [for] he hath come forth from him from

ḥāu - *f* *ṭeṭ* - *nef* *nef* *ȧu* - *f* *em* *χat* *er*

his body. [What] he saith to him let it be within [him] to

āu *ur* *ȧrit* - *nef* *er* *ṭeṭet* - *nef*

its fulness greatest, let him do more than his words.

māk *sa* *nefer* *en* *ṭāṭā* *neter* *rā*

Verily a son good [is] of the gifts of God, [he] doeth

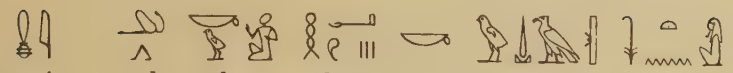
ḥau *ṭeṭet* - *nef* *χer* *neb* - *f* *ȧri* - *f*

over and above [what] he hath said. Before his lord he doeth right

maā *ȧri* *en* *ȧb* - *f* *er* *nemtet* - *f*

and truth, and worketh his heart in his steps.

[1] Plate XIII., ll. 6—8.



mȧ *pe̓ḥ - kuȧ* *ḥāu - k* *uṯa* *suten*

In this manner have I arrived. Thy limbs will be sound, the king

ḥetep *em* *χepert* *nebt* *θet - k* *renput*

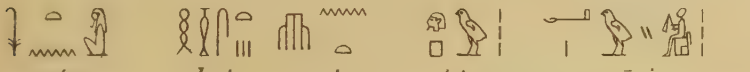
will be satisfied with [thy] doings all, thou wilt gain years

em *ānχ* *ȧn* *ṣer* *ȧrit - nȧ* *ṭep* *ta*

of life without diminution. I have passed upon earth.

θet - nȧ *renput* *C + X* *em* *ānχ* *en* *ṭāṭā* *en*

I have gained years 110 of life, for bestowed the



suten *ḥest* *χent* *ṭepu - āui*

king [upon me] favours above those who were before [me],

mā *ȧrit* *maāt* *en* *suten* *er* *ȧuset*

for [I was] working right and truth for the king unto the place

amaχ *iu - f* *pu* *ḥāt - f* *er*

of felicity. It has gone out [from] its beginning to

(*i. e.*, the tomb). (*I. e.*, here endeth the book)

pe̓ḥ - f *mȧ* *qemiu* *em* *ān* *ȧr*

its end, even as it is found in writing.[3] If

VII.

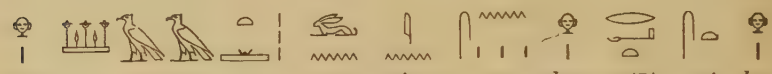
[1] Plate XIX., ll. 3—8. [2] Plate XIX., l. 9. [3] This is a colo-

enti *nebt* *em* *ān* *ḥer* *pa* *śeftu*

every thing which is in writing upon this book

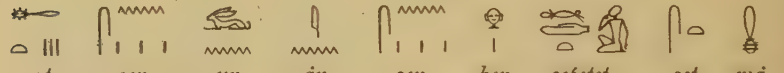
setem - set *mȧ* *ťeṭ-ȧ* *set* *em* *sen* *ḥau*

be heard it or obeyed as I have said it, {and the listeners} advance to add



ḥer *śaat* *un* *ȧn* *sen* *ḥer* *erṭāt* *set* *ḥer*

unto good counsels, and they are for placing it in



χat - sen *un* *ȧn* *sen* *ḥer* *sešetet* *set* *mȧ*

themselves, and they are for reciting it according

enti *em* *ān* *un* *ȧn* *nefer* *set* *ḥer* *ȧb - sen*

to what is in writing, shall good be it to their hearts

er *χet* *nebt* *enti* *em* *ta* *pen* *er* *ťer - f*

more than thing any which is in earth this to the whole of it,

phon. Another reads:—

iu - f *pu* *em* *ḥetep* *mȧ* *pa*

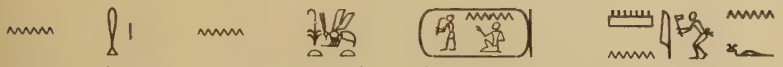
It hath gone out in peace according to what

qemu

was found, *i. e.*, here happily endeth an exact copy.

un *ȧn* *āḥā* - *sen* *ḥems* - *sen* *χeft* *āḥā*

[whether] they stand [or whether] they sit. Then



en *ḥen* *en* *suten net* (or *bȧt*) *Ḥunȧ* *menȧ* - *nef*

the Majesty of the King of the North and South, Ḥunȧ, died, and

āḥā *en* *seāḥā* *ḥen* *en* *suten net* (or *bȧt*) *Seneferu*

arose the Majesty of { the King of the North and South } Seneferu

em *suten* *menχ* *em* *ta* *pen* *er* *ṭer* - *f*

as a king gracious in earth this to the whole of it,

āḥā *en* *erṭā* *Kaqemnȧ* *mer* *nut*

was given (*i. e.*, constituted) Kaqemnȧ superintendent of the town

ṭat

and governor.[1]

[1] Plate II., ll. 4—9.

EXTRACTS FROM THE PYRAMID TEXTS.

Pyramid of Unâs.

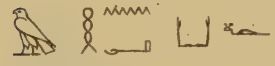
[Vth dynasty.]

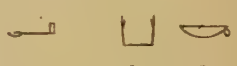
I.

II.

ṯ *nek* *su* *em* *ṯert* - *k* *seḥ*

Line 3. Place thou it in thy palm. 4. Goeth



III. 

Ḥeru *ḥenā* *ka* - *f* *ā* *ka* - *k*

Horus with his *ka* (*i. e.*, double *or* genius). 7. The hand of thy *ka* [is]

IV.

embaḥ - *k* *ā* *ka* - *k* *emχet* - *k* *iu-*

before thee, the hand of thy *ka* [is] behind thee. 11. I have

nȧ *ȧn* - *nȧ* *nek* *maat* *Ḥeru* *qeb* *ȧb* - *k*

come, I have brought to thee the eye of Horus, refresh thy heart

χer - *s* *ȧn* - *nȧ* *nek* *s* *χer* *ṭebti* - *k*

with it; I have brought to thee it beneath thy sandals.

V.

VI.

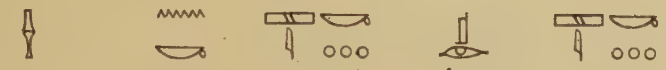
ȧṭep - *k* *ṭept* - *f* *χent* *neter ḥet* *re* - *k*

14. Taste thou its taste in the divine dwellings. 20. Thy mouth

re *en* *ḥebes* *ȧrt* *ḥru* *mes-f*

[is] the mouth of a calf of milk [on] the day of his birth.

VII.



χerp - *nek* *śȧk* *Ȧusȧr* *śȧk*

29. Are presented to thee the nipples of Osiris, the nipples

em *ṯep* *menṯ* *en* *Ḥeru* *en* *ṯeṯ* - *f* *[a]m* - *nek*

upon the breast of Horus of his body, thou seizest [them]

ȧr *re* - *k* *qebḥ* - *k* *ȧpen* *Ȧusȧr*

with thy mouth. 32. Thy libations [are] these, Osiris,

VIII. **IX.**

qebḥ - *k* *ȧpen* *[a]m* *maati* *Ḥeru*

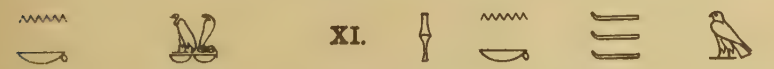
thy libations [are] these. 37. Grasping the two eyes of Horus,

X.

ḥeṯeṯ *qemt* *θet* - *nek* - *sen* *ḥetep-*

the white and the black thou carriest off them. 39. Make offering

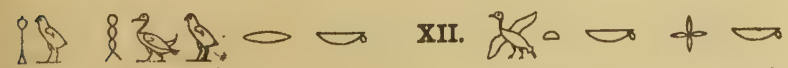
XI.



nek ..... *χerp* - *nek* *ȧbeḥu* *Ḥeru*

to thee North and South. 41. {Are presented to thee} the teeth of Horus

XII.



ḥeṯu *ḥu* *re* - *k* *pat* - *k* *un* - *nek*

white, they furnish thy mouth. 42. Thou existest, thou art.

XIII.

pat *ent* *uṭen*

42. A cake of offering.

XIV.

seχu - *θ* *su*

62. Make strong thou him

χer - *θ* *ṭā* - *θ* *seχem* - *f* *em* *ṭet* - *f*

with thyself, grant thou that he may gain power over his body.

ṭā - *θ* *šāšet* - *f* *em* *maati* *baqet*

Grant thou that he may be open in his two eyes. 170. The olive tree

ȧmt *Annu* *ȧn* *ȧb* *ȧn* *ḥeqer* - *f*

in Heliopolis. 172. Not let thirst, not let him hunger,

ȧn *sȧr* *ȧb* *en* *Unȧs* *χefā* - *sen*

not let be sad the heart of Unàs. 176. They shall grasp

erṭā - *sen* - *nef* *am* - *sen* *ṭā*-

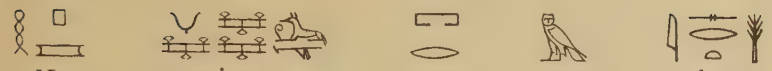
and they shall give to him [what] they have taken, they shall

sen *nef* *peru* *beti* *ta* *ḥeqt* *en* *entet* *en*

give to him wheat, barley, cakes, ale of that which [is] of

Unȧs *seṭaa* *ur* *per* *em*

Unàs. 187 Trembler mighty coming out of



Ḥep *Ȧp-uat* *per* *em* *Ȧsert*

Hep (Nile), Ȧp-uat coming forth from Ȧsert.

XIX.

uāb *re - f* *śesau* *pen* *ȧm* *re - f*

188. Pure is his mouth [and] tongue this in his mouth.

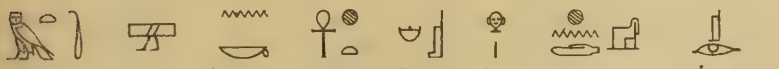
XX.

ī-nef *ȧn* *nef* *θen* *ta* *en*

200. He hath come, he hath brought to you the bread which

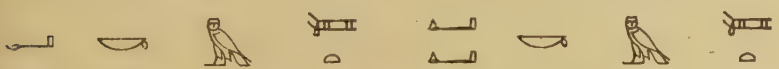
qemu - nef *ȧm* **XXI.** *ha* *ȧn* *śem - nek* *ȧs*

he hath found there. 206. Hail! Not hast thou gone, behold,



met - θ *śem - nek* *ānχet* *ḥems* *ḥer* *χenṭ* *Ȧusȧr*

dead, thou hast gone alive to sit upon the throne of Osiris.



ȧāui - k *em* *Tem* *menui - k* *em* *Tem*

Thy arms [are] of Tem, thy shoulders [are] of Tem,

χat - k *em* *Tem* *sa - k* *em* *Tem* *peḥ - k*

thy body [is] of Tem, thy side [is] of Tem, thy back [is]

em *Tem* *reṭ - k* *em* *Tem* *ḥrȧ - k* *em* *Ȧnpu*

of Tem, thy feet and legs [are] of Tem, thy face [is] of Anpu.

XXII.

uāb - k ȧrek em ḳebḥ sbau

210. Thou art pure therefore with the cool water of the stars.

XXIII.

kȧu - nek ḥenmemet uθes - neku

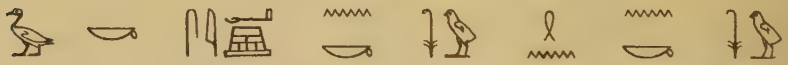
211. Cry to thee the heavenly ones, lift thee up the

ȧḫem - seku ȧaq ȧrek ȧr bu ḫer

never-setting stars, enter then into the place containing

ȧt - k bu ḫer Seb **XXIV.** *i - nek*

thy father, the place containing Seb. 232. Hath come to thee



sa - k sȧā - nek su śen - nek su

thy son, thou hast received him, thou hast grasped him

em ḫennu ā - k sa - k pu en ṯet - k en

in thy hand, thy son is he of thy body for

ṯetta **XXV.** *ȧp - f ȧbu neḥem - f kau neḥeb - f*

ever. 233. He judgeth hearts, he punisheth *ka*'s, he subdueth

kau **XXVI.** *ta - f re - f ṯeṭ en Seb*

ka's. 234. His bread of his mouth [is] the word of Seb

per em re en neteru **XXVII.** *Tem*

coming forth from the mouth of the gods. 240. O Tmu,

sa - k pu enen Ausâr ānχ - f ānχ Unâs

son thy is this Osiris. If he (*i. e.*, Tmu) liveth, liveth Unâs

pen ân met - f ân met Unâs pen

this; if not he dieth, not dieth Unâs this.

XXVIII.

χāā Unâs em Nefer-Tem em seśśen

396. Riseth Unâs like Nefer-Tmu from the lily

er śert Rā per - f em χut ḥru

to the nostrils of Rā, he cometh forth from the horizon day

neb ābu neteru en maa - f **XXIX.** *per*

every, pure [are] the gods at the sight of him. 493. Cometh

Unâs ḥer maqat ten â ârit en nef

forth Unas upon ladder this which hath made for him

ât - f Rā **XXX.** *neteru Amenta neteru âba*

his father Rā. 574. O gods of the west, O gods of the east,

neteru resu neteru meḥta fṭu ȧpu

O gods of the south, O gods of the north, four these [who]

seχen taiu uāb

embrace the four quarters of earth holy.

Pyramid of Tetȧ.

[VIth dynasty.]

I.

ȧneṙ ḥrȧ - k neḳ en neḳu

45. Homage to thee, O bull of bulls, [when]

ȧri - k per ȧu neṙer - θu Tetȧ ḥer seṭ - k

thou makest an exit seizeth thee Tetȧ by thy tail.

II.

ȧneṙ ḥrȧ - k aḳeb ur nu neteru

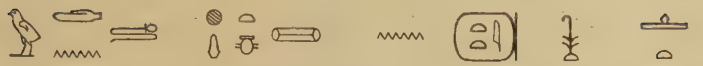
86. Homage to thee, O celestial deep mighty of the gods,

sem ḥenmemet seḥetep - k remθ

fashioned of heavenly beings (?), thou makest to be at peace men

neteru en Tetȧ ṭā - sen nef χet neb

and gods with Tetȧ, they give to him things (*i. e.*, offerings) of all [kinds].

III. 

uṭen *χet* *en* *Teṭà* *suten* *ḥetep*

149. An offering of sepulchral meals to Teṭà! Royal oblation

ṭā *Seb* *ḥetep* *ṭā* *en* *Teṭà* *pen* *ṭā* - *nek*

give, O Seb, an oblation give to Teṭà this. Grant thou

māt *nebt* *uaḥt* *ta* *ḥeqt* *nebt*

gifts all [and] the placing of cakes and ale [of] all [kinds]

mert - *k* *nefert* - *nek* *ȧm* *χer* *neter*

[which] thou lovest, { with which } thou art pleased there before the god

en *ṭet* *ṭetta* *un* - *nek* *āā* *pet*

for ever and ever. 160. Thou hast opened the doors of heaven,

seneχebχeb - *nek* *qau* *uru* *seθa* - *nek*

thou hast drawn back the bolts mighty, thou hast lifted

ṭebet *meḥat* *āat* *ḥrȧ* - *k* *em* *sab*

the seal of the door great. Thy face is like a jackal,

χebset - *k* *em* *maḥes* *ḥems* - *k* *ḥer* *χenṭ* - *k*

thy hind part is like a lion, thou sittest upon thy throne

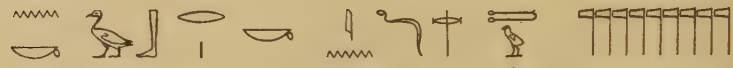
V.

pu *ha* *Ausâr* *Tetâ* *āḥā* *θes - θu*

this. 273. Hail Osiris Tetâ! Stand up, rise up thou,

mes - en - θu *mut - k* *Nut* *sek* *uaḥ-en-*

hath given birth to thee thy mother Nut. Behold, hath placed



nek *Seb* *re - k* *ânet - θu* *paut neteru*

for thee Seb thy mouth. Hath avenged thee the cycle of the gods

āat *ṭā - en - sen* *nek* *χefta - k* *χer - k*

great, given have they thee thine enemy beneath thee.

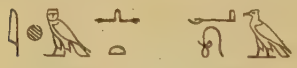
VI.

uχa - *nek* *ta* *âr* *âf - k* *seśep-*

288. Thou hast sought through the earth for thy meat, thou hast

nek *ta* *k* *âχem* *χeseť* *ḥeqt - k*

received thy cake [which] never mouldereth away, thy ale



âχemet *āua*

[which] never stinketh.

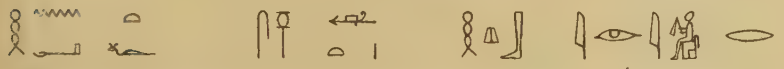
FROM THE TOMB OF ḤER-KHUF AT ASWÂN.

[VIth dynasty.]

1.

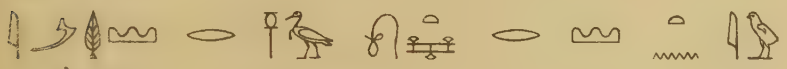
ṯeṭ - f *ḥab - nuȧ* *ḥen en* *Mer-en-Rā*

He saith : Sent me the Majesty of Mer-en-Rā



ḥenā ṯef-[ȧ] *smer uāṯ* *χer ḥeb* *Ȧrȧ* *er*

with my father the "friend one", the "reader" Ȧrȧ to the



Ȧmam *er* *āba* *uaṯ* *er* *set* *ten* *ȧu*

land Ȧmam, to open out a road into country this ; [I]

ȧri - s *en* *ȧbeḳ seχef* *ȧn - nȧ* *ȧnnu* *neb*

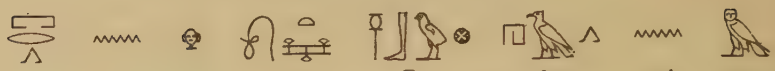
did it in months seven, I brought offerings of all kinds

ȧm *seuaṯ* *qāḥ* *ḥeset* *ḥer-s* *āāa* *urt*

thence { making / abundant } gifts. I was praised for it exceedingly much.

ḥab - uȧ *ḥen-f em* *sennu* *sep* *uā - k*

Sent me his majesty a second time and I was by myself.



per - nȧ ḥer uat Ȧbu ha - nȧ em

I set out by way of Elephantine, I returned through

Ȧrθet Mesχer Terres Ȧrθeθ em

Ȧrθet, Meskher, Terres [and] Ȧrθeθ in

. . . . . *ȧbeṭ χemennu ha ȧn - nȧ ȧnnu em*

. . . . . months eight ; returning I brought offerings from

set ten er ȧȧȧt urt ȧtu sep

country this exceedingly many. [At] no time (*i. e.*, never)

ȧnt mȧtet er ta pen ṭer baḥ ha - nȧ

was brought the like to country this in times of old. I returned

em χeraṷ per . . . . . Set Ȧrθet

through the conquered districts of . . . . . Set and Ȧrθet,

ȧba - nȧ setu peten ȧn sep qemi ȧri

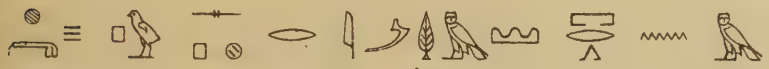
I penetrated countries these ; [at] no time was it found to have been

en smer mer . . . . . neb per

made by a "friend" and superintendent of . . . . . any an advance

er *Ȧmam* *hab - nuȧ* *ḥen - f* *em*

to Ȧmam country. Sent me his majesty a



χem *pu* *sep* *er* *Ȧmam* *per - nȧ* *em*

third time to Ȧmam country, I set out through

ḥer *uat* *Uḥat* *qem - nȧ*

. . . . . by the way of Uḥat. I found the

Ȧmam *śem* *eref* *er* *ta*

prince of Ȧmam going then to the land

θemeḥ *er* *ḥu* *θemeḥ* *er* *qāḥ*

of Themeḥ to smite Themeḥ [even] to the limit

ȧmentet *en* *pet* *per - k* *em-sa - f* *er* *ta*

western of heaven. I went forth after him to the land

Themeḥ *seḥetep - nȧ* *su* *er* *un - f.* *ḥer*

of Themeḥ, I pacified it so that it was for

ṭua *neteru* *neb* *en* *ȧθu*

adoring gods all of the Prince.

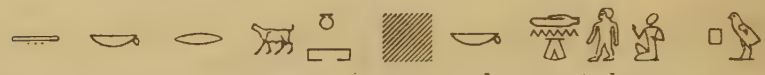
II.

mer *ḥen* *maa* *ṭenḳ* *pu* *er*

Desireth the Majesty to see pigmy this from

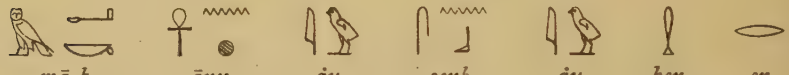
ânnu *en* (?) *Bata* *Punt* *âr* *sper* *er*

the offerings of Bata country and Punt. If thou arrivest at



ta *k* *er* *χennu* . . . . - *k* *ṭenḳ* *pu*

thy country [and] at the palace and bringest pigmy this



mā-k *ānχ* *âu* *senb* *âu* *ḥen* *er*

with thee living being in good condition, is the Majesty for

âriṯ - k *en* *āāat* *er* *âriṯ* *en* *neter net*

making thee greater than was made the treasurer

Ba-ur-Ṭeṭṭeṭ *em* *rek* *Âssâ* *χeft* *âuset âb*

Ba-ur-Tattu in the time of Âssa conformably to the desire

ent *er* *maa* *ṭenḳ* *pu*

of [the Majesty] to see pigmy this.

FROM THE STELE OF ABU.

[XIth dynasty.]

i - nȧ em ḥetep er ȧs pen en tet

I have come in peace to sepulchre this of eternity [which]

ȧri - nȧ em χut ȧmentet ent Ȧbṭu Ȧbṭu

I have made in the horizon western of the {nome of Abydos,} [in] Abydos city,

er ȧuset neḥeḥ neṫest er reṭ χet

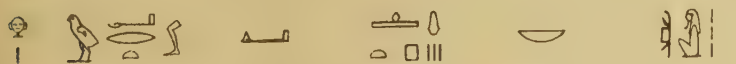
to place of everlasting the little, at the foot of the staircase

en neter śeps neter āa neb neteru ṭemṭ-

of the god august, the god great, the lord of the gods, [where] he

nef pet paut setem meṭu ḥememet

gathereth foreign nations, and heareth the words of the shining ones



ḥer uārt ṭā ḥetepu neb śesu

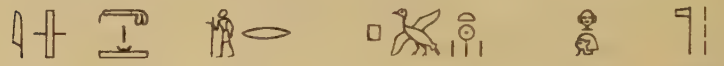
at the passage, the giver of offerings, the lord of divine followers

āšta ḫent en menfitu i - nef entet

many, and of a company of soldiers. Come to him that which is [and]

ȧtet χent - Ȧmenta ka Ȧbṭu neb

{that which is not,} the dweller in Ȧmenta, the bull {of the nome Abydos,} the lord



ȧm baḥ ser pat ḥer ṭep neteru

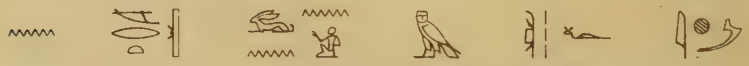
{of those who are in the presence.} prince of those who have been, ruler of the gods

ṭerti āu neḥeḥ Ḥenti neteru χerp āa

of old, heir everlasting, O Ḥenti of the gods, prince great

en pet ḥeq en ānχu suten en entu

of heaven, governor of the living, king of those who exist.



en merȧ un-nȧ em ḫesu - f ȧmaχ

Through love of my being among his followers revered,

ȧri - ȧ ḥer seśeta em ḥebu - f neb em

I made myself chief of the mysteries at his festivals all, and at

neṯemṭet-f neb ṭeṭ en Ȧmentet nefert iu em

processions his all, [and] saith the Amenta beautiful: Come in

ḥetep *χu* *neter* *er* *sāḥ* *menχ*

peace, O beatified one, divine one, to a glorified body perfect,

neter uḥemu *reχ* *re - f* *emm* *ānχu* *χent*

divine herald, knowing his mouth among the living, pass through

ȧuset *neb* *em Ȧmentet* *er* *bu* *ȧmt* *en* *neter* *pen*

place every in Amenta to the place in which god this [is]

ȧm *ťer entet - k* *it* *em* *ḥetep* *āper* *em* *χet-*

there, because thou comest in peace provided with wealth

nek *ȧ* *ānχu* *ṭep* *ta* *mereru* *ānχ* *mesťeť*

thy. Hail living ones on earth [who] love life, [who] hate

χept *em* *merer - θen* *uaḥ* *ṭep* *ta* *ťeṭ-*

destruction by reason of love your of remaining upon earth, say

ten *χa* *ta* *tes* *en* *ȧmaχ*

ye : Thousands of cakes and vessels of ale [be given] to the revered

Ābu *er* *erper* *en* *Rā* *χent - Ȧmenta* *Ȧp-*

Ābu in the temple of Rā, of Khent-Amenta, of Ap

uat *Śu* *Tefnet* *Tehuti* *Seker* *Ḥemen* *Sept*

uat, of Shu, of Tefnet, of Thoth, of Seker, of Ḥemen, of Sept,

Seb *Nut* *Ḥetep* *An-ḥeru* *Ameni* *Mentu* *Ptaḥ*

of Seb, of Nut, of Ḥetep, of An-ḥeru, of Ameni, of Mentu, of Ptaḥ,

Anpu *Sexi* *res* *Ḥeru* *Ḥeru meḥ* *Unχert*

of Anubis, of Sekhi, {of Horus of the South,} {of Horus of the North,} of Unkhert,

paut *ent* *Seśeta* (?) *Ḥeqet* *Ḥet - ḥert* *Repit*

{of the cycle of the gods,} of Neith, of Sesheta, of Ḥeqet, of Hathor, of Repit,

Nebt-ḥet *Sebt*

of Nephthys, of Sebt.

INSCRIPTION OF ÀṬA.

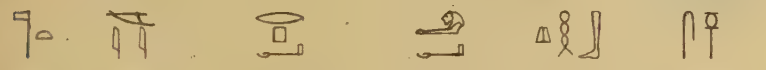
[XIIth dynasty.]

renpit *ábeṭ χemt* *Śemu* *hru* *χemt* *iut* *smer* *uāt*

Year .... month three of summer, day three, came the "friend one",

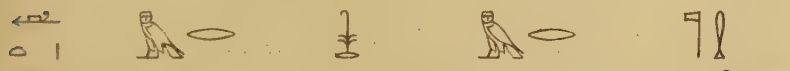
mer *áḥ* *Áṭá* *er* *sehat* *áner* *en*

the overseer of cattle Ata to bring down a stone for



neter *meri* *erpā* *ḥā* *χer-ḥeb* *smer*

the god-beloved, {the hereditary prince,} the duke, {the chief reader,} the "friend



uāt *mer* *res* *mer* *neter ḥen*

one", the governor of the south, the overseer of the priests

Ámsu *ťatu* - *áqer* *áu* *seha* - *ni* *nef* *áner*

of Amsu (or Min), Tchaut - áqer. I brought down to him a stone

meḥ *XII* *em* *sa* *CC* *áu* *án* - *ná*

of cubits twelve with men two hundred, I brought

áḥ *sen* *maḥeť* *L* *ār* *ťua*

oxen two, gazelles fifty, stags five.

ADDRESS TO THE LIVING BY KHNEMU-ḤETEP.

From his tomb at Beni-hasan.

[XIIth dynasty.]

á *ānχu* *ṭepu* *ta* *śaset* - *sen* *em*

Hail ye living ones upon earth, they [who] pass in going

. . . . . *em* *χeseft* . *em* *ānu* *neb*

down [and] in going up [the Nile], scribes all,

χer ḥeb *ḥenu-ka* *neb* *ṭeṭ* - *sen* *perχeru*

reader [and] priests of the *ka* all, let them say, "A sepulchral meal,

χa *em* *ta* *em* *ḥeqt* *ȧḥ* *apt*

a thousand of loaves, of vessels of beer, oxen, ducks,

neter senθer *merḥet* *menχ śes* *χet* *nebt* *nefert*

incense, unguent, linen bandages, things all beautiful and

ābt *ānχ* *neter* *ȧm* *en* *ka* *en* *ȧmaχ*

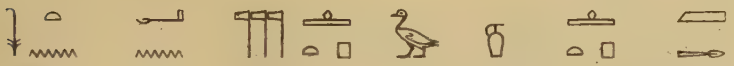
pure liveth god on them to the *ka* of the revered one,

meti *en* *sa* *seḥeṭ* *neter ḥet* *χerp*

arranger of the *sa* order of priests, inspector of the temple, chief of

neter *ḥetep* *em* *eru-peru* *neteru* *nut* *ten*

the divine offerings in the temples of the gods of city this,



suten *ān* *Neteru-ḥetep* *sa* *χnemu - ḥetep* *maāχeru*

the royal scribe, Neteru-ḥetep's son Khnemu-ḥetep, triumphant."

FROM THE TOMB OF ÀMENI-EM-ḤĀT AT BENI-HASAN.

[XIIth dynasty.]

I.

renpit XLIII *χer* *ḥen* *en* *Ḥeru* *ānχ* *mest*

Year 43 under the Majesty of Horus, living one of births,

suten net (or *bàt*) *χeper-ka-Rā* *ānχ* *ṭetta* . . . . . .

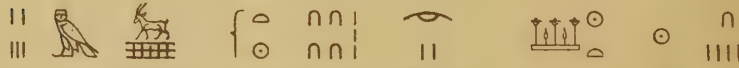
{king of North and South,} Kheper-ka-Rā, living for ever, king of Upper and Lower Egypt,

ānχ *mest* *Ḥeru nub* *ānχ* *mest*

living one of births, the golden Horus, living one of births,

Usertsen *ānχ* *ṭetta* *er* *nuḥeḥ* *χeft* *renpit*

Usertsen, living for ever [and] to all eternity. When [it was] year



XXV *em* *Maḥet* *renpit XLIII* *ȧbeṭ sen* *śat* *hru* *XV*

25 in {the nome Maḥetch,} {[*i.e.*,] year 43 [of the reign of Usertsen],} {month two of} {the growing season,} day 15,

II.

śes - ȧ *neb - ȧ* *χeft* *χent - f* *er*

I followed my lord when he went up the Nile to

seχert *χeft* - *f* *em* *satu* *fṭu*

defeat his foes among the strange peoples four, [and]

χent - *nȧ* *em* *sa* *ḥā* *net* (or *bȧt*) *net* (?)

I went up as the son of the prince [being] a royal {chancellor,}

mer *menfitu* (or *māśa*) *ur* *en* *Maḥeṭ* *em* *ȧṭen*

[and] general of the soldiers great of the {Maḥetch nome,} [and] as a deputy

sa *ȧtef* *ȧauu* *χeft* *ḥestet*

person of [my] father old, under the favour [which I had]

em *suten per* *mertu* - *f* *em* *setep* - *sa*

in the royal house, {and the love [shown] to him} in the council chamber.

sen - *ȧ* *Kaś* *em* *χentit* *ȧn-*

I traversed Kush (Ethiopia) in going up the Nile, I brought

nȧ *ṭeru* *ta* *ȧn* - *nȧ* *ȧnnu*

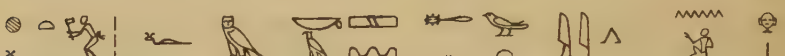
with me the boundaries {of the land [of Egypt],} I brought the offerings

neb - *ȧ* *ḥeset* - *ȧ* *peḥ* - *s* *pet* *āḥā* *en*

to my lord, my favour it reached to heaven. Rose up

ḥen - f *uṯa* *em* *ḥetep* *seχer - nef*

his Majesty setting out in peace, he defeated



χeft - f *em* *Kaṯ* *χast* *i - nà* *ḥer*

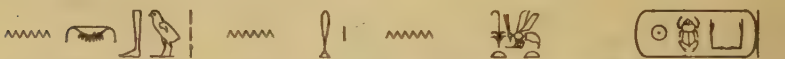
his foes in Kush (Ethiopia) the stinking I came to

ṯes - f *em* *sepṯ* *ḫrà* *àn* *χeper* *neh*

follow him as one provided of face, (*i. e.*, a keen overseer) not happened disastei

em *māṯa - à* *χent - k[u]à* *er* *àn t* *bu* (?)

among my soldiers. I went up the Nile to bring ingots



en *nubu* *en* *ḥen* *en* *suten net* (or *bàṯ*) *Kheper-ka-Rā*

of gold to the Majesty of {the king of the North and South,} Kheper-ka-Rā,

ānχ *ṯetta* *er* *nuḥeḥ* *χent - nà* *ḥenā*

living for ever [and] to all eternity. I went up the Nile with the

erpā *ḥā* *suten sa* *ur* *en* *χaṯ - f*

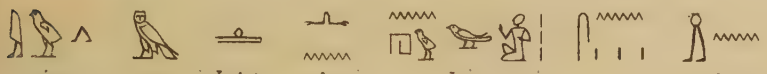
prince, the duke, the royal son, eldest of his body,

Àmeni *ānχ* *uṯa* *senb* *χent - nà* *em*

Àmeni, life, strength, health! I went up the Nile with

ḥesb *CCCC* *em* *setepu* *neb* *en* *māśa-ā*

a company of men 400 being picked every one of my soldiers,

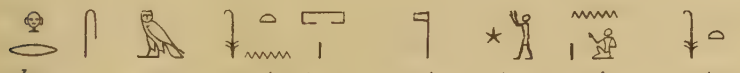


iu *em* *ḥetep* *án* *nehu* - *sen* *án-*

coming in peace not had they suffered. I brought

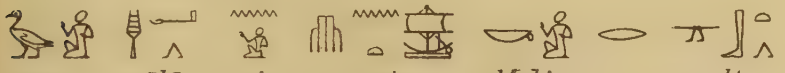
nà *nubu* *śa* - *nà* *ḥes* - *kuà*

back the gold entrusted to me, and praised was I on



ḥer - *s* *em* *suten per* *neter* *ṭua* - *nà* *suten*

account of it in the royal house, God praised for me the royal



sa *āḥā* - *nà* *χent* - *k[u]à* *er* *sebt*

son. I rose up, I went up the river to convey

bu *er* *ṭemà* *en* *Qebṭi* *ḥenā*

the ingots to the city of Qebt (Coptos), together with

erpā *ḥā* *mer* *nut* *ťat* *Usertsen*

the prince, the duke, the governor of the city, { the chief magistrate, } Usertsen,

ānχ *uťa* *senb* *χent* - *nà* *em* *ḥesb*

life, strength, health! I went up the river with a company of men

CCCCCC em qen neb en Maḥeť i - kuȧ

600, with warrior every of Maḥetch. I came

em ḥetep māša-ȧ āť ȧri - nȧ ťeťet-

in peace, were my soldiers in good condition. I did that was

nȧ nebt nuk neb ȧamt uaḥ

commanded me all. I am the lord of graciousness, fruitful

mert ḥaq mer nut - f ȧri - nȧ ḳert renput

in love, a governor loving his city, I made but years

(*i. e.*, I passed)

em ḥaq em Maḥeť baku neb en suten per

as governor in Mahetch. Works all in the royal house

ḥer χeper em ā - ȧ āḥā en erṭā - nȧ

were performed by my hand. Rose up and gave me

mer θest en ḳesu (?) per nu sau

the governor of the companies of the pasture houses of the shepherds

nu Maḥeť ka MMM em nuḥbu - sen

of Maḥetch bulls three thousand of their yoke animals,

ḥes *k[u]ḍ* *ḥer* - *s* *em* *suten per* *er* *θennu*

I was praised by reason of it in the royal house at each

renpit *ent* *ḍru* *fa* - *nḍ* *baku* - *sen*

year of breeding (?). I bore their works

neb *en* *suten* *per* *ḍn* *ḥert-ā* *er* - *ḍ* *em*

all to the royal house, nothing [was] on hand against me in
(*i. e.*, remained undone)

χa - *f* *neb* *ḍu* *bak* - *nḍ* *Maḥet* *er*

section of it any. I worked Maḥetch to

ťer - *f* *em* *nemmat* (?) *uaḥet* *ḍn* *sat*

the whole of it by journeyings constant, not a daughter

netes *seheteb* - *nḍ* *ḍn* *χart*

of a little man did I harm, not a widow
(*i. e.*, poor)

ṭaḍt - *nḍ* *ḍn* *ḍhuti* *χesef* - *ḍ* *nef*

did I treat harshly, not a husbandman did I resist him,

ḍn *sau* *śenā* - *nḍ* *ḍn* *un* *mer*

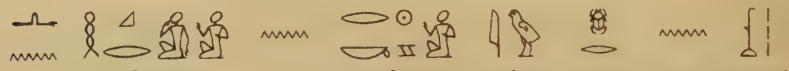
not a shepherd did I turn back, not existed overseer

ṭet *θet - nȧ* *reθ - f ḥer*

of a gang of five men [from whom] I took his men for

baku *ȧn* *un* *mar* *en* *hau - ȧ*

the works, not existed oppression in my time,



ȧn *ḥeqer* *en* *rek-ȧ* *ȧu* *χeper* *en* *renput*

not a hungry man in my time. When happened years

ḥeqeru *āḥā - nȧ* *seka - nȧ* *aḥet*

of hunger I stood up, I ploughed the fields

nebt ent Maḥet er ṯaś - f res meḥti

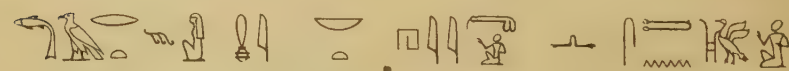
all of Mahetch to its border southern and northern,

seānχ *χeru f ȧri śebu - f ȧn*

making to live its people, making its food, not

χeper *ḥeqer* *ȧm - f* *erṭā - nȧ* *en*

existed a hungry man in it. I gave to



χart *mȧ* *nebt* *ḥi* *ȧn* *seθen - ȧ*

the widow as to the possessor of a husband, not did I magnify

ur *er* *śer* *em* *erṭāt - nà* *nebt*

the firstborn at the expense of the young child in [what] I gave all.

āḥā *en* *Ḥāp* *er* *mu* *uru* *χeper*

[When] rose Ḥāpi with waters great happened,
(*i. e.*, when an abundant inundation took place)

nebu *pertu* *beti* *nebu* *χet* *neb* *àn*

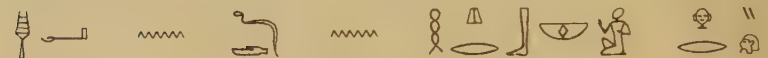
the lords of wheat and barley, the lords of things all, not

seśeṭ - à *ḥer-ā* *ent* *àḥet*

did I cut off the surplus growth of the field.
(*i. e.*, deduct for myself)

STORIES OF THE REIGNS OF SENEFERU AND KHUFU (CHEOPS).

[Early XVIIIth dynasty.]

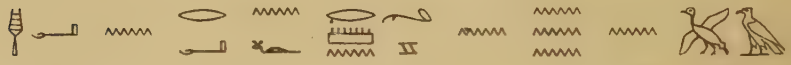


āḥā *en* *ťeṭ* *en* *χer ḥeb* *ḥeri*

Rose up spake the reader chief,

Ťaťa - em - ānχ *ťeṭet - nef* *em* *ḥekau*

Tchatcha-em-ānkh, his words of magical power,



āḥā *en* *erṭā - nef* *ermen* *en* *mu* *en* *pa*

[and] he placed [one] side of the water of the

śe *ḥer* *uāu - sen* *qem - nef* *pa*

pool upon each other, he found the

neχau *uaḥ ḥer* *pa* *qit* *āḥā* *en*

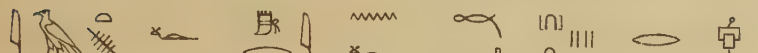
ornament lying upon the stone ; rose up

ȧn - nef *su* *erṭā* *en* *ḥent - f* *ȧst ef*

he brought up it [and] gave [it] to his mistress. Behold now

ȧr *pa* *mu* *ȧu-f* *em* *meḥ* *XII* *ḥer*

the water was it of cubits twelve at



ḍaḍ - f ťerȧ - nef meḥ XXIV er sa

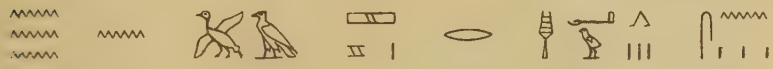
its back, [but] reached it cubits twenty-four after (*i. e.*, in its deepest place)

uṯeb - f āḥā en ťeṯ - nef ťeṯet - nef

it had been doubled. Rose up he spake his words

em ḥekau āḥā en ȧn - nef na en

of magical power. Rose up he brought back the



mu en pa śe er āḥāu - sen

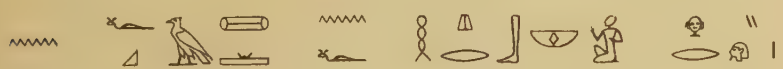
waters of the pool to their [former] state.

urś en ḥen - f ḥer hru nefer ḥenā

Passed the day his Majesty in [making] a day good with

suten per ānχ uťa senb mȧ qȧ - f per

[his] royal house, life, strength, health, as was his form. Coming (*i. e.*, his wont)



en feqa - nef χer ḥeb ḥeri

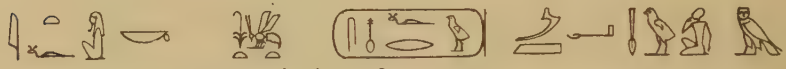
forth rewarded he the reader chief,

Ťaťa - em - ānχ em bu neb nefer

Tchatcha-em-ānkh, with thing every good.

māk *bȧit* *χepert* *em* *rek*

Verily [this is] the wonderful thing [which] happened in the time



ȧtf - *k* *suten net* (*bȧt*) *Seneferu* *maāχeru* *em*

of thy father, {the king of the North and South,} Seneferu, triumphant, by

ȧrit *χer ḥeb* *ḥeri* *ān* *śāt*

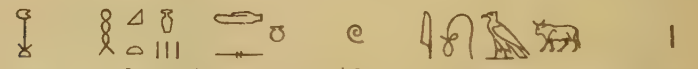
the working of the reader chief, the writer of books,
(*or* among the acts)

Ṯaṯa - *em* - *ānχ* *ṭeṭ* *ȧn* *ḥen* *en* *suten net* (*bȧt*)

Tchatcha-em-ānkh. Said the Majesty of {the king of the North and South,}

χufu *maāχeru* *ȧmmā* *ṭālu* *maāt*

Khufu, triumphant: Let be given of loaves of bread



χa *ḥeqt* *ṭes* *C* *ȧua* *uā*

one thousand, of beer jugs one hundred, ox one,

neter *sentrȧ* *paṭ* *sen* *en* *ḥen* *en*

of incense measures two to the Majesty of

suten net (*bȧt*) *Seneferu* *maāχeru*

{the king of the North and South,} Seneferu, triumphant.

Ṭeṭṭeṭà *ren - f* *ḥems - f* *em*

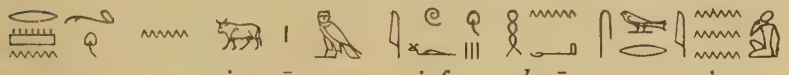
[Herutātāf said :] Tetteta is his name, he dwelleth in

Ṭeṭṭeṭ - Seneferu *maāχeru* *àu-f* *em* *neṯes*

Tattu - Seneferu, triumphant! He is of humble rank,

en *renpit* *C + X* *àu-f* *ḥer* *àmt* *tau* *D*

of years one hundred and ten ; he eateth loaves of bread five hundred,

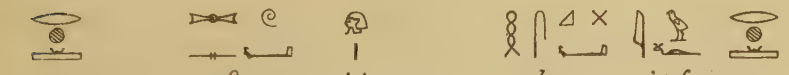


ermen *en* *àua uā* *em* *àuf* *ḥenā* *seurà*

a shoulder of an ox in flesh, and drinketh

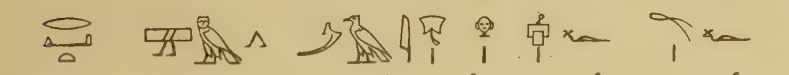
ḥeqt *ṭes* *C* *ermen* *em* *hru* *pen* *àu-f*

of beer jugs one hundred unto day this. He



reχ *θes* *ṭep* *ḥesq* *àu-f* *reχ*

knoweth [how] to bind on a head [which] {hath been cut off,} he knoweth



erṭāt *śem* *maà* *ḥer* *sa - f* *. . . . - f*

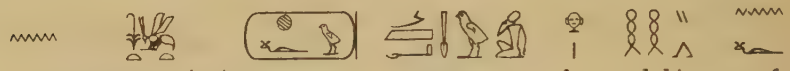
[how] to make to follow a lion after him [with] his rope (?)

ḥer *ta* *àu-f* *reχ* *tennu* *àpt*

on the ground, he knoweth the number of the abodes (?)

ent *urt* *ent* *Teḥuti* *ȧst* *urṥ* *ḥen*

of the house (?) of Thoth. Behold passed the day the Majesty



en *suten net (bȧt)* *χufu* *maāχeru* *ḥer* *ḥeḥi* - *nef*

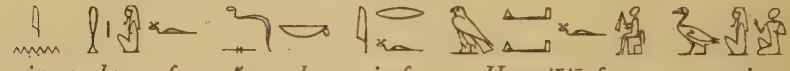
of {the king of the North and South,} Khufu, triumphant, in seeking for himself

na *en* *ȧpt* *ent* *unt* *ent* *Teḥuti* *er*

the abodes (?) of the house (?) of Thoth to

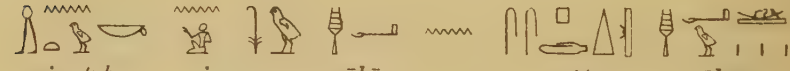
ȧrit - *nef* *mȧtet* *ȧri* *en* *χut* - *f* *ṭeṭ*

make for himself a copy of what belonged to his horizon. Said



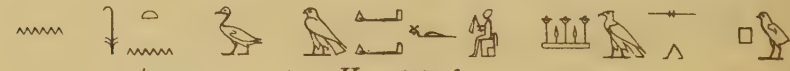
ȧn *ḥen* - *f* *ṭes* - *k* *ȧref* *Ḥeru-ṭāṭā-f* *sa-ȧ*

his Majesty: Thyself then, O Herutataf, my son,



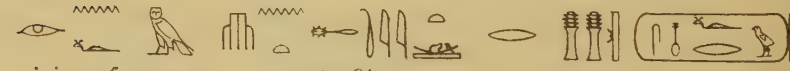
ȧn-tuk *nȧ* *su* *āḥā* *en* *sesepṭ* *āḥāu*

bring thou to me him. Rose up made ready boats



en *suten* *sa* *Ḥeru-ṭāṭā-f* *ṥas* *pu*

the royal son Herutataf, a setting out he



ȧri - *nef* *em* *χentχaθit* *er* *Ṭeṭṭeṭ* - *Seneferu*

made in sailing up the river to Tattu - Seneferu,

maāχeru *χer* *emχet* *na en* *āḥāu*

triumphant. Now after the boats

menâ *er* *merit* *śas* *pu* *âri - nef*

had arrived at the quay, a setting out he made

em *ḥerti* *seneťem - nef* *em* *qenâu* *en*

marching, and he sat in a litter of

hebni *nebau* *em* *sesneťem* *ḳenχa*

ebony [having] poles of *sesnetchem* wood inlaid

eref *em* *nub* *χer* *emχet* *sper - f* *Ṭeṭṭeṭ*

with gold. Now after he had come to Tattu,

āḥa *en* *uaḥ* *pâ* *qenâu* *āḥā*

[he] rose up and set down the litter [on the ground]. A rising

pu *âri - nef* *er* *useśeṭ - f* *qem - nef* *su*

up he made to greet him, [and] he found him

śťer *ḥer* .... *maam* *em* *seś* *en* *per - f*

lying upon a mattress (?) (*or* wicker couch [?]) at the door of his house,

ḥenu *χer* *ṭep - f* *ḥer* *āmām-*

[with] one servant at his head that he might rub (?)

nef *ki* *ḥer* *sānu* *reṭui-f*

it, [and] another to chafe his feet. . . . . .

āḥā *en* *āu* *en* *nef* *suten* *sa* *Ḥeru-ṭāṭā-f*

Rose up stretched out to him the royal son Herutataf

āāui-f *āḥā* *en* *seāḥā - nef* *su* *uṙa*

his hands, rising he made to stand up him, a going

pu *ȧri - nef* *ḥenā - f* *er* *merit* *ḥer* *erṭāt - nef*

forth he made with him to the quay to give him

ā - f *āḥā* *en* *ṭeṭ* *en* *Ṭeṭṭeṭȧ* *ȧmmā*

his arm. Rose up said Tetteta: Prithee

ṭāṭu - nȧ *uāu* *en* *qaqau* *ȧn-tu-f*

be given to me a *qaqau* boat, let one bring

nȧ *χerṭu-ȧ* *ḥer* *ānu-ȧ* *āḥā* *en* *erṭā*

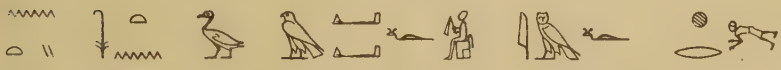
to me my children with my books. Rose up was made

āḥā - nef uȧa sen ḥenā ḳet - sen ỉut

to stand for him boats two with their sailors. A going

pu ȧri en Ṭeṭṭeṭȧ em χeṭ em usexׁ

made Tetteta sailing down the Nile in the boat

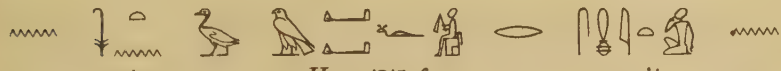


enti suten sa Ḥeru-ṭāṭā-f ȧm - f χer

which the royal son Herutataf was in it. Now

emχet sper - f er χennu āq pu ȧri

after he had arrived at the palace an entrance made



en suten sa Ḥeru-ṭāṭā-f er semȧỉ en

the royal son Herutataf to inform the

ḥen en suten net χufu maāχeru ṭeṭ ȧn

Majesty of {the king of the North and South,} Khufu, triumphant. Said the

suten sa Ḥeru-ṭāṭā-f ȧθi ānχ uṭa senb

royal son Herutataf: O Prince, life, strength, health,

neb - ȧ ȧu ȧn-nȧ Ṭeṭṭeṭȧ ṭeṭ ȧn ḥen - f

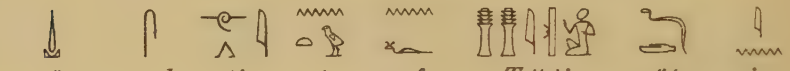
my lord, I have brought Tetteta. Said his Majesty:

ȧs *ȧn* - *nȧ* *su* *uṯa* *pu* *ȧri* *en*

Go bring to me him. A going out made his

ḥen - *f* *er* *uaχi* *en* *per* - *āa* *ānχ*

Majesty into the colonnade of the great house, life,
(*i. e.*, palace)



uṯa *senb* *stȧ* *entu* *nef* *Ṭeṭṭeṭȧ* *ṭeṭ* *ȧn*

strength, health, was led in to him Tetteta. Said his

ḥen - *f* *peti* *set* *Ṭeṭṭeṭa* *tem* *erṭā*

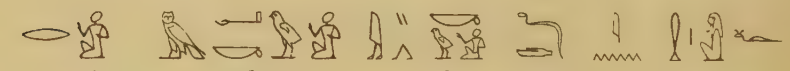
Majesty: What is it, O Tetteta, [which] not hast made

maa - *nȧ* *tu* *ṭeṭ* *ȧn* *Ṭeṭṭeṭȧ* *nȧsu*

to see me thou? Said Tetteta: The invited one

pu *i* *ȧθi* *ānχ* *uṯa* *senb* *nȧs*

it is [who] cometh, O Prince, life, strength, health! A call [being



er - *ȧ* *mākuȧ* *i* - *kuȧ* *ṭeṭ* *ȧn* *ḥen* - *f*

made] to me verily I, I come. Said his Majesty:

ȧn *ȧu* *maāt* *pu* *pa* *ṭeṭ* *ȧu-k*

Is it right and true what is said [that] thou art

reχ - θȧ θes ṯep ḥesq ṯeṭ ȧn

knowing how to bind on a head [which] {hath been / cut off?} Said

Ṭeṭṭeṭȧ θu ȧu-ȧ reχ - kuȧ ȧθi

Tetteta: Certainly, I, even I, know [how to do it], O Prince,

ānχ uṭa senb neb-ȧ ṯeṭ ȧn ḥen - f

life, strength, health, my lord. Said his Majesty:

ȧmmā ȧn-tu - nȧ χenrȧ enti em χenrȧt

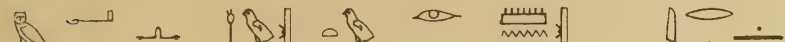
Prithee let be brought to me a captive who [is] in prison

uṭ neḳen - f ṯeṭ ȧn Ṭeṭṭeṭa ȧn ȧs

to inflict his doom. Said Tetteta: Not, behold,

en ret ȧθi ānχ uṭa senb neb-ȧ

of men, O Prince, life, strength, health, my lord.



māḳ ȧn utu - tu ȧriṭ ment ȧri

Surely {shall not / one be} commanded to perform on some [animal] belonging

ṭa āut śepset āḥā en ȧn - nef

to the beasts sacred? One rose up and brought to him

smen *uťā* *ṭep - f* *āḥā* *en* *erṭā*

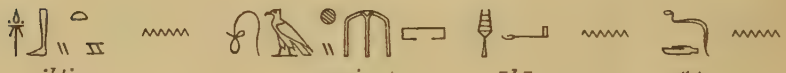
a goose, being cut off its head, rose one and placed

pa *smen* *er* *ḳeba* *ȧmenti* *en*

the goose on the side west of

uaχi *ťaťa - f* *er* *ḳeba*

the colonnade, [and] its head on the side

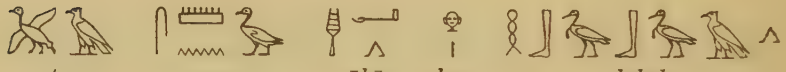


ȧbti *en* *uaχi* *āḥā* *en* *ťeṭ* *en*

east of the colonnade. Rose up and spake

Ṭeṭṭeṭȧ *ťeṭet - nef* *em* *ḥeka* *un* *ȧn*

Tetteta, he uttered words of magical power. Was

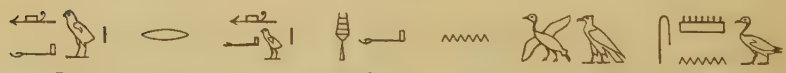


pa *smen* *āḥā* *ḥer* *ḥebaba*

the goose [then] standing up to waddle [and]

ťaťa - f *em* *mȧtet* *χer* *emχet* *sper-f*

its head likewise. Now after had come



uāu *er* *uāu* *āḥā* *en* *pa* *smen*

the one upon the other, stood up the goose

āḥā ḥer ḳaḳa āḥā en erṭā - nef ȧn-tu-

standing to cackle. Rising up he made to be brought

nef ϰet-āa ȧri entu eref em mȧtet āḥā en

to him a *khetāa* bird, was done to it likewise. Rose up and

erṭā en ḥen - f ȧn-tu - nef ȧua uā seϰer

made his Majesty to be brought to him ox one; having fallen

ṭep-f er ta āḥā en ṭeṭ er Ṭeṭṭeṭȧ

its head to the earth, rose up and spake Tetteta,

ṭeṭet - nef em ḥeka āḥā en pa

he uttered words of magical power, and stood up the

ȧua uā

ox.

THE LIFE OF ÀĀḤMES, THE NAVAL OFFICER, AS TOLD BY HIMSELF.

[XVIIIth dynasty.]

ḥer *χenit* *Āāḥ-mes* *sa* *Ábana* *maāχeru*

The chief of the sailors, Amasis, son of Abana, triumphant,

ṯeṭ - f *ṯeṭ - á* *en* *ṯèn* *reθ* *nebt* *ṭā-á* *reχ-*

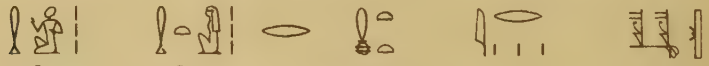
saith he: I speak to you, O men all, and I give you

ten *ḥesu* *χepert* - *nà* *āuā* - *kuà*

to know the favours which have come to me. I was decorated

em *nub* *sep* *VII* *χeft* *en* *ta* *er* *ṯer - f*

with gold times seven before the land all of it, [and

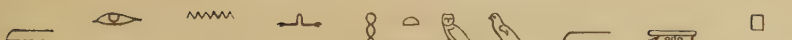


ḥen *ḥent* *er* *màtet* *àru* *seḥ-*

with] men-servants and maid-servants, as well as with {what belonged to them.} I became

kuà *em* *aḥet* *āšt* *urt* *àu* *ren* *en* *qen*

owner of fields many great; shall the name for bravery



em *ârit* - *nef* *ân* *ḥetemu* *em* *ta* *pen*

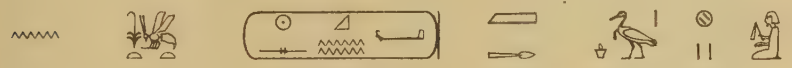
in what he wrought not cease in land this

ṯetta *ṯeṭ* - *f* *erentet* *âri* - *nâ* *χeperu* - *â* *em*

for ever. He saith : Now I made my coming into being in
(*i. e.*, I was born)

ṭemâ *en* *Neχeb* *âu* *âtef-â* *em* *uāu*

the city of Nekheb. Was my father of the captain[s]



en *suten net* *Se-qenen-Rā* *maāχeru* *Ba* *sep sen*

of {the king of the North and South,} Seqenen-Rā, triumphant : Ba twice
(*i. e.*, Baba)

sa *Re* - *ânt* *ren* - *f* *āḥā* - *nâ* *ḥer* *ârit*

the son of Reânt [was] his name. I rose up to perform

uāu *er* *ṭeb* - *f* *em* *pa* *uâa* *en* *pa*

the captainship as his deputy in the ship of the

Mas *em* *hau* *neb* *taui*

Mas (*i. e.*, the Bull) in the time of the lord of the two lands

Neb-peḥtet-Rā *maāχeru* *âu-â* *em* *śerâ* *ân*

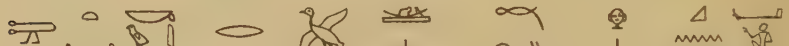
Neb-peḥtet-Rā, triumphant. Was I at the age of a child, not

ârit - â *ḥemt* *âu* *śter - â* *em* *semt*

had I married a wife, was I sleeping in the garments

śennu *χer* *emχet* *ḳer - nâ* *per* *âḥā - nâ*

of netted work. But afterwards I possessed a house, I rose up,



θetet - kuâ *er* *pa* *uâa* *Meḥti* *ḥer* *qenen - â*

I betook myself to the ship Meḥti that I might fight,
(*i. e.*, the North)

un *χer-â* *ḥer* *śes* *âθi* *ānχ* *uťa* *senḃ*

[it] being upon me to follow the Prince, life, strength, health,

ḥeť *·reṭ-â* *emχet* *sutut - f* *ḥer* *ureret - f*

upon my feet after his journeyings in his chariot.

âu *ḥems - tu* *ḥer* *ṭemâ* *en* *Ḥet - Uârt*

Being encamped One against the city of Avaris
(*i. e.*, the king)

un *χer-â* *ḥer* *qent* *ḥer* *reṭ - â* *embaḥ* *ḥen - f*

was [it] upon me to fight upon my feet before his Majesty.

âḥā - nâ *ṭehen - kuâ* *er* *χāā-em-Men-nefer*

I rose up, I was advanced to Khāā-em-Men-nefer.
(*i. e.*, to a ship of this name)

un ȧn tu ḥer āba ḥer mu em pa

Being One (*i. e.*, the king) fighting on the waters of the

ṭeṭ - ku en Ḥet-Uārt āḥā en χafā - nȧ

canal of Avaris, rising up I captured [booty].

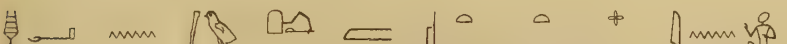
ȧn-nȧ ṭet semȧ - θ en sutenet uḥem

I brought a hand [which] was mentioned by the royal herald.

un ȧn tu ḥer erṭāt - nȧ nub en qent

Was One giving to me the gold of bravery.

(*i. e.*, prize)

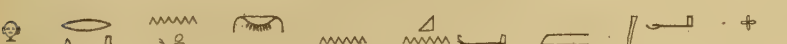


āḥā en nemu āba em ȧuset ten un ȧn-ȧ

Was a second time war in place this, and I was

ḥer nem χafā ȧm ȧn-nȧ ṭet un ȧn tu

again capturing [booty] there. I brought a hand, was One



ḥer erṭāt - nȧ nub en qent em nem-ā un

giving to me the gold of bravery again. Was

ȧn tu ḥer āba em Ta-qemet reset en ṭemȧ

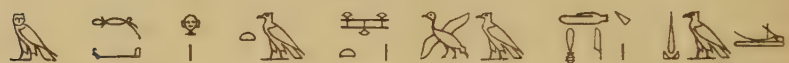
One fighting in Ta-qemet to the south of city

pen āḥā en ȧn - nȧ seqerȧ ānχ sa

this, rising up brought I captive a living person.

ha - nȧ er pa mu māk an - tu - f

I went down into the water verily bringing him



em seśeṭ ḥer ta uat pa ṭemȧ ta-

by force along the road of the town, I set out

nȧ χer - f ḥer mu semȧu en sutenet uḥem

with him on the water. Reported it the royal herald,

āḥā en tu māk āuā - ȧ em nub ḥer - s sen

rose up One, verily I was rewarded with gold for it a second time.

un ȧn tu ḥer ḥaq Ḥet-uārt un ȧn-ȧ

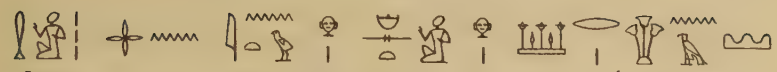
Was One capturing Avaris, was I

ḥer ȧnt ḥaqet ȧm sa uā set ḥemt χemt ṭemṭ

bringing in captives there, man one, women three, in all

ṭepu ftu un ȧn ḥen-f ḥer erṭāt - set nȧ er

heads four, was his Majesty giving them to me for



ḥenu un ȧn tu ḥer ḥemset ḥer Śareḥan

servants. Was One sitting before Sharehan

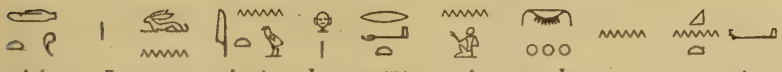
(*i. e.*, besieging)

em renpit ṭua un ȧn ḥen-f ḥer ḥaq - s

in year five, was his Majesty capturing it.

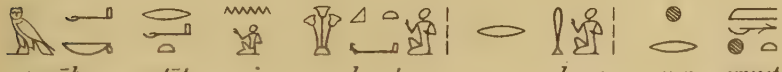
āḥā en ȧn - nȧ ḥaqet ȧm set ḥemt sen

Rose up brought in I captives there, women two,



ṭet uā un ȧn tu ḥer erṭāt - nȧ nub en qent

hand one. Was One giving to me the gold of bravery,



māk erṭāt - nȧ ḥaqet er ḥenu χer emχet

verily [were] given to me the captives for servants. Now after

sma en ḥen-f mena Satet un

had slaughtered his Majesty the doomed foes of Asia was

ȧn f ḥer χenθit Χent-ḥen-nefer er

he sailing up the Nile to Khent-ḥen-nefer to

seksek ȧnti Kenseta un ȧn ḥen-f ḥer ȧrit

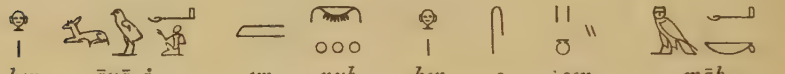
chastise the Anti of Nubia. Was his Majesty making

χat *āat* *ȧm - sen* *āḥā* *en* *ȧn - nȧ*

a slaughter great among them. Rose up brought in I

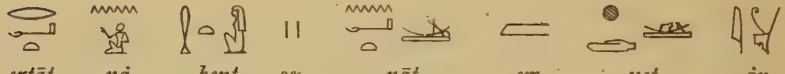
ḥaqet *ȧm* *sa* *ānχ* *sen* *ṭet* *χemt* *un* *ȧn tu*

captives there men living two, hands three. Was One



ḥer *āuā-ȧ* *em* *nub* *ḥer* *s* *sen* *māk*

rewarding me with gold for it a second time, [and] verily [he]



erṭāt - nȧ *ḥent* *sen* *nāt* *em* *χet* *ȧn*

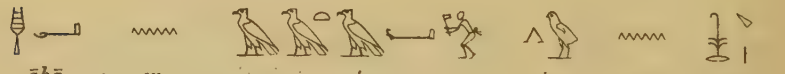
gave me female slaves two. Came back sailing down the river

ḥen-f *ȧb - f* *āu* *em* *qent* *nexṭ*

his Majesty [having] his heart expanded with might and conquest,

θetet *nef* *resu* *meḥṭa*

[for] he had vanquished those of the south and those of the north.



āḥā *en* *aaṭa* *iu* *en* *res*

Rose up the "Scourge" coming to the south,

seṭeken *śau - f* *utu - f* *neṭeru* *qemāu*

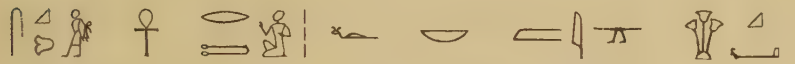
making to enter his disease (?), defiled he the gods of the south

ḥer am - f qemì - f ȧn ḥen-f em θent-

by his grip. Found him his Majesty in Thent-

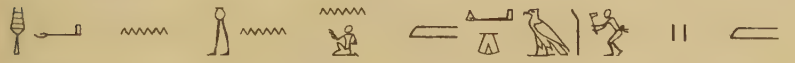
ta - ā un ȧn ḥen-f ḥer ȧntu - f em

ta - ā. Was his Majesty bringing him in



seqer ānχ reθ - f nebu màs ḥaq

captive alive [and] his men all were led in captive.



āḥā en ȧn - nà māḳa sen em

Rising up I brought in enemies two by

seśeṭ em pa uȧa en aata un

force in the boat of the "Scourge". Was

ȧn tu ḥer erṭāt - nà ṭep ṭua ḥer ṭenàu - aḥt

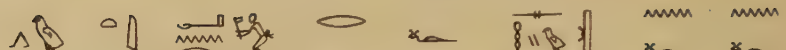
One giving to me heads five for [my] share [and] of land

statet ṭua em nut - à ȧru en ta χenit

measures five in my city. Was done [this] to the sailors,

er āu - sen em màtet āḥā en χer pef

all of them, likewise. Rose up degraded one that and

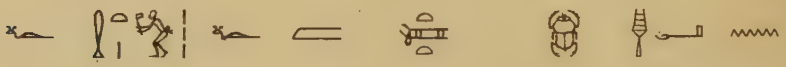


iu *Tetà - ān* *ren - f* *seḥiu* *nef* *nef*

came, Tetà-ān [was] his name, he collected to himself

χaku - àbu *un* *àn* *ḥen-f* *ḥer* *sma-*

the vile-hearted (*i. e.*, rebels), was his Majesty smiting



f *ḥent - f* *em* *temt* *χeper* *āḥā* *en*

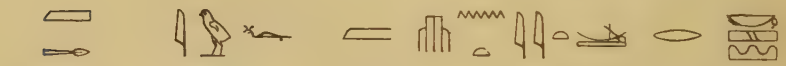
him [and] his servants so that never again {could they / rise up.} He gave to

erṭā - nà *ṭepu* *χemt* *aḥt* *statet* *ṭua* *em* *nut - à*

me heads three and of land measures five in my city.

un *àn-à* *ḥer* *χent* *suten net* (*bàt*) *Teser-ka-Rā*

Was I carrying {the king of the North and South,} Tcheser-ka-Rā, (Amenophis I.)



maāχeru *àu - f* *em* *χentit* *er* *Keś*

triumphant, [when] he was sailing up the river to Nubia

er *seusexṭ* *taśu* *Qemt* *un* *àn* *ḥen-f*

to widen the boundaries of Egypt. Was his Majesty

ḥer *seqer* *Ànti Kenset* *pef* *em* *ḥer àb* *menfitu - f*

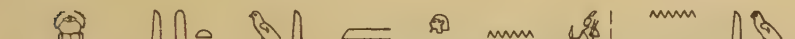
taking captive Ànti of Nubia that among his soldiers,

ànṯu *em* *ḳua* *àn* *nehup* - *sen*

being led into an ambush not could escape they,

uteχu *em* *ṭâi* *ḥer* *ḳes* *mà* *entu* *àn*

being scattered and yielding on [their] ground so that never again

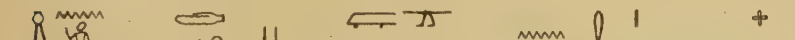


χeper *àst* - *uà* *em* *ṭep* *en* *menfitu* - *n* *àu*

{could they rise up.} Behold I was at the head of our soldiers,

āba - *nà* *er* *un* *maā* *maa* *en* *ḥen-f* *qent* - *à*

I fought in very truth, saw his Majesty my valour.
(*i. e.*, to the utmost of my power)



àn-nà *ṭet* *sen* *māṣ* *en* *ḥen-f* *un*

I brought in hands two, carrying [them] to his Majesty. Was

àn *tu* *ḥer* *ḥeḥi* *reθ* - *f* *menment* - *f*

One seeking out his people and his cattie,

āḥā *en* *àn-nà* *seqer* *ānχ* *māṣ* *en*

rose up brought in I a captive living bringing [him] to

ḥen-f *àn-nà* *ḥen-f* *hru* *sen* *er* *Qemt*

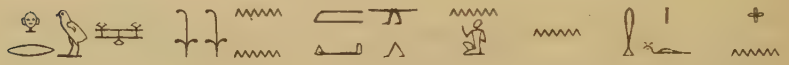
his Majesty. I brought his Majesty in days two to Egypt

em *χnemet* *ḥeru* *āḥā* *en tu* *ḥer* *āuā-ȧ*

from the pool upper, rose up One rewarding me

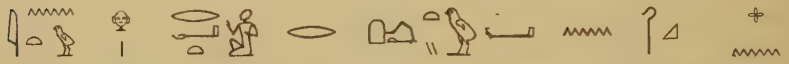
em *nub* *āḥā* *en* *ȧn-ṉȧ* *ḥent* *sen* *em*

with gold. Rose up I brought in female slaves two in



ḥeru *enen* *māṣ - nȧ* *en* *ḥen-f* *un*

addition to those which I carried to his Majesty. Was



ȧn tu *ḥer* *erṭāt-ȧ* *er* *ābatiu* *en* *ḥeq* *un-*

One making me the "Warrior of the Prince". Was

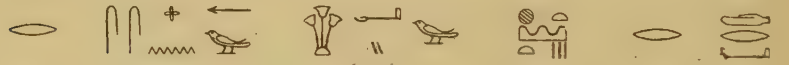
(*i. e.*, "Crown-warrior")

nȧ *ḥer* *χent* *suten net* (*bȧt*) *Āa-χeper-ka-Rā*

I conveying up the river { the king of the North and South, } Āa-kheper-ka-Rā, (Thothmes I.)

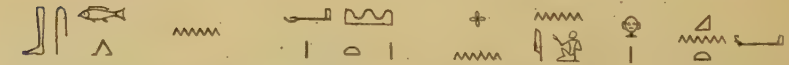
maāχeru *ȧu-f* *em* *χenti* *er* *Χent-ḥen-nefer*

triumphant, was he sailing up to Khent-ḥen-nefer



er *sesun* *ḥāi* *Χetet* *er* *ṭer*

to punish the disaffected ones of Khetet, and to destroy



bes *en* *Ā* (?) *un - in ȧ* *ḥer* *qent*

the roads (?) of the district of Ā (?). Was I fighting

emmā - f *em* *pa* *mu* *bȧn* *em* *pa*

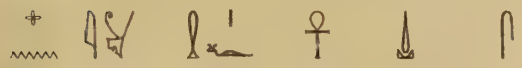
with him on the water foul in the

. . . . . *pa* *āḥāu* *ḥer* *ta* *penāit*

. . . . . ., and the fighting barges [were] on the shallow beach,

un *ȧn tu* *ḥer* *erṭāt-ȧ* *er* *ḥer* *χenit*

was One making me the chief of the sailors.



un *ȧn* *ḥen-f* *ānχ* *uṭa* *senb*

Was his Majesty, life, strength, health . . .

THE HARPER'S LAMENT.

From the tomb of Nefer-ḥetep.

[XVIIIth dynasty.]

ṯeṯ *en* *pa* *ḥes* *em* *bent* *enti* *em*

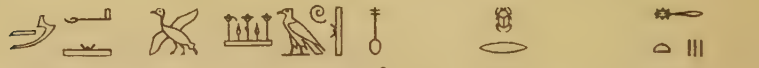
Saith the singer to the harp who is in

ta *māḥāt* *en* *Ausâr* *neter âtf* *en* *Âmen*

the tomb of Osiris, the divine father of Amen,

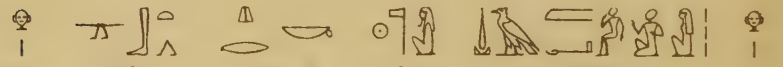
Nefer-ḥetep *maāχeru* *ṯeṯ* *f* *urṯ* *uru* *pu*

Nefer-ḥetep, triumphant. Saith he: Resteth mighty one this,



maā *pa* *śau* *nefer* *χeper* *χat*

right and true [is] the decree good. {What hath come into being [from]} bodies (*i. e.*, women)



ḥer *sebṯ* *χer - k* *Rā* *ṯamā* *ḥer*

must pass away before thee, O Rā, the young men and women

it *er* *âuset - sen* *Rā* *ṭā - f* *su* *ṭep* *ṭuait*

go to their places. Ra giveth himself at dawn,

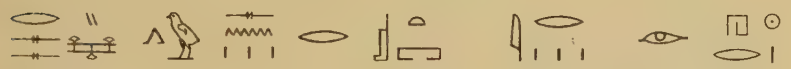
(*i. e.*, sheweth)

Tem ḥetep em Manu ṯai ḥer utet ḳant ḥer

Tmu setteth in Manu. Men beget and women

seśep fenṯ neb ḥer tepȧ nefu ḥeṯ - ta meses

receive, nose every smelling the breath of dawn, and children



ressi ỉu - sen er ȧuseṯ - ȧru ȧri hru

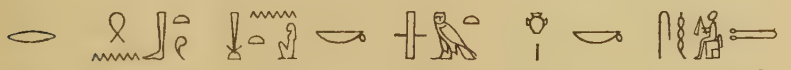
all alike they come to the place {which belongeth to them.} Make a day

nefer pa neter ȧtef ȧmmā ḳemȧi ṯept ṯut

happy, O divine father! Come, unguents and perfumes are set

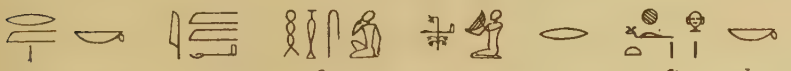
er χer - k maḥuu seśennu er ermentu

before thee, *maḥu* flowers and lilies for the arms [and]



er śenbet sent - k ȧmt ȧb - k seneṯem-θ

for the neck of thy sister dwelling in thy heart, sitting



er-ḳes - k ȧmmā ḥes ḳemā er χeft - k

near thee. Come then, song [and] music are before thee.

mā ḥa ṯutu nebṯ seχa - nek reśtu

Set behind [thee] evil things all, think thou upon gladness [only]

er *it* *hru* *pefi* *en* *menà* *àm-f* *er*

until cometh day that arriveth [a man] in it at

pa *ta* *mer - s* *ḳer*

the land [which] loveth it silence.

THE BATTLE OF MEGIDDO.

From the Annals of Thothmes III.

[XVIIIth dynasty.]

renpit *XXIII* *ṭep* *šemu* *hru* *XVI* *er* *ṭemȧ*

Year twenty-three, first month of summer, day sixteen, at the town

en *Iḥem* *utu* *en* *ḥen-f* *neṯu* - *re* *ḥenā*

of Ihem. Ordered his Majesty a council of war with

menfiṯu-f *en* *neχt* *er* *ṯeṭ* *erenteṯ* *χeru*

his soldiers of valour, saying: Inasmuch as wretch

pef *en* *Qeṭeš-u* *iu* *āq* *er*

that of Kadesh hath come [and] gone into

Mākθȧ *su* *ȧm* *em* *ta* *at* *seḥui-*

Megiddo, [and] he is there at this moment, and hath

nef *nef* *seru* *nu* *set* *nebt* *enti* *ḥer*

gathered to him the princes of countries all who are on

mu *en* *Qemt* *ḥenā* *śaā* *er* *Neherina*

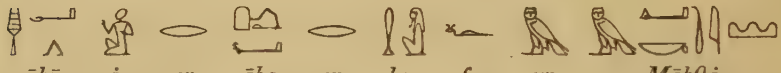
the water of Egypt and [those who are] as far as Neherina,
(*i. e.*, in league with Egypt) (Mesopotamia)

em *Śasu* *χaru* *Qeṭu* *sesemut - sen*

of the Shasu, Syrians, Qetu, their horses,

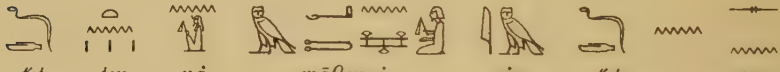
menfitu - sen *er* *ṭer - sen* *erentet* *su* *ḥer* *ṭeṭ* *χertu*

their soldiers, all of them, because he was saying, "Verily



āḥā - ȧ *er* *āba* *er* *ḥen - f* *em* *Mākθȧ*

I will rise up to fight against his Majesty in Megiddo",

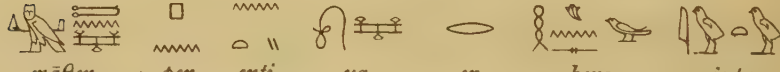


ṭeṭ - ten - nȧ *māθen-ȧ* *ȧm* *ṭeṭ - en - sen*

tell ye me my way thither. They spake

χeft *ḥen-f* *su* *mȧ* *ȧχ* *śem - n* *ḥer*

before his Majesty: Is it wherefore that we march along



māθen *pen* *enti* *ua* *er* *ḥens* *ȧutu*

road this which advances becoming narrower? One

ḥer *i* *er* *ṭeṭ* *samui* *ȧm* *āḥā* *ḥer*

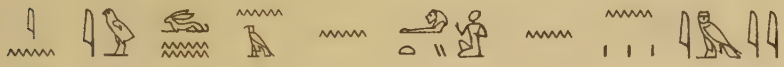
cometh to say, "The foes are there standing to

. . . . . *māθen er āšt ȧs ben šem*

[defend] the road against a host". Behold must not march {in this case}

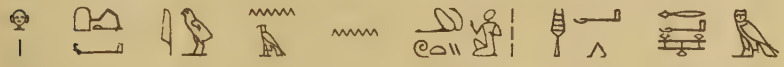
sesemet em-sa sesemet reθ em-sa reθ em mȧtet

horse behind horse, and man behind man? likewise is it



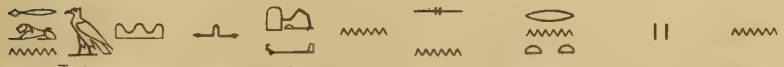
ȧn ȧu unen na en hāti en - n ȧmi

that would be the men who are in front of our army able



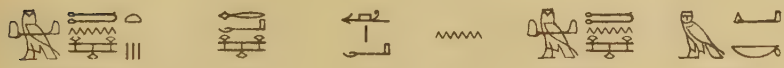
ḥer āba ȧu na en peḥuti āhā āā em

to fight, being those of the rear standing distant in



Ȧalena ȧn āba - en - sen erentet sen en

Ālena not being able to fight? {For as much as there are} two

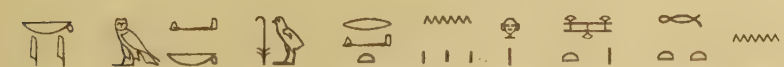


māθent āā uā en māθen māk

roads {extending to a distance,} one of the road[s] verily

su erṭāt - n ḥer uat ȧment en Taāāneka

it will set us on the road west of Taāāneka, and



ki māk su erṭāt - n ḥer uat meḥtet en

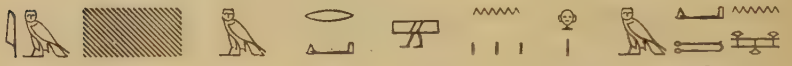
the other verily it will set us on the road north of

Pefθȧ *per - n* *er* *meḥṭet* *en* *Mākθȧ*

Tcheftha, and {we shall come out} to the north of Megiddo.

ȧχ *ťau* *neb - n* *neχt* *ḥer* *χert* *ȧb - f*

O let go forth our lord mighty according to his heart's desire



ȧm *em* *erṭā* *śem - n* *ḥer* *māθen*

there . . . . . do not make us march on road

pen *śeta* *āḥā* *na* *en* *ȧput* *ȧm - f* *ȧst*

this hidden, stand the envoys in it. Behold

ḥen-f *ḥer* *χāār* *ḥer - s* *χer* *pen* *ťeṭ - en-*

his Majesty became furious at it [at] things these [which] they had

sen *χer* *ḥāt* *ťeťeṭet* *em* *ḥen* *en* *setep-sa*

said before the words from the Majesty of the Court,
(*i. e.*, in respect of)

ānχ *uťa* *senb* *ānχ-ȧ* *meru - ȧ* *Rā*

life, strength, health, [and he said:] By my life, by my beloved Rā,

ḥesu-ȧ *tef - ȧ* *Ámen* *ḥunnu* *fenṭ-ȧ*

by my favour with my father Amen, who maketh young my nose

em ānχ usr ȧu ťau ḥen-ȧ ḥer māθen

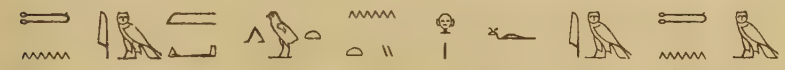
with life and power, will set out my Majesty by road

pen Āālena ȧmmā śem enti ḥrȧ - f

this of Āālena. Let go him whose face

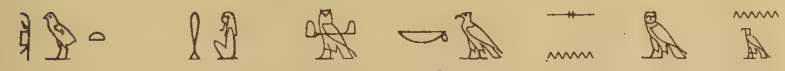
ȧm - θen ḥer na en māθennu ťeṭu-

among you is upon the roads [of which] ye have



θen ȧmmā iut enti ḥrȧ - f ȧm - θen em

spoken, let come him whose face among you is for



śesut ḥen-ȧ mā ka - sen em na

following my Majesty, because they will cry among the

en χeru but Rā ȧn ȧu

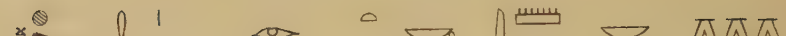
wretched creatures abominated of Rā: "Is it not that

ḥen-f ťau ḥer ki māθen ȧu-f aa

his Majesty hath gone by another road? He hath departed

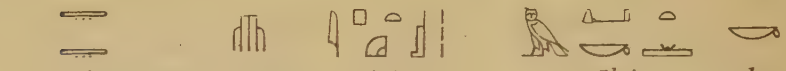
er senṭ - en - n ka - sen ťeṭ - en - sen

through fear of us;" [this] will they cry. They spake



χeft hen-f ári tef - k Ámen neb nest

before his Majesty: "May make thy father Amen, the lord {of the thrones}



taiu χent ápt māket - k

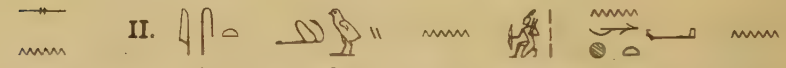
of the world, the dweller in the Apts, thy protection.
(*i. e.*, Karnak)

māk - n em śes ḥen-k em bu neb

Verily we [are] following thy Majesty into place every

ťau-k ám un - n bak em-sa neb-

goest thou there; we are servants behind their



sen ást peḥui en ḥenfitu neχt en

master." Behold then the end of the army mighty of
(*i. e.*, rear guard)

ḥen-f er pa ťemi en Āalena

his Majesty [was] at the town of Āalena, and

pa ḥāti per er ta ant meḥ-

the head came forth to the valley . . ; [when] they
(*i. e.*, advance guard)

en - sen pek en ánt θen āhā en

had filled the ravines of valley this, rose and

ṯeṯ - en - sen *χer - tu* *eref* *māk* *ḥen-f*

said they: "Assuredly now verily his Majesty

per *ḥenā* *menfitu-f* *en* *neχtu* *meḥ - en - sen*

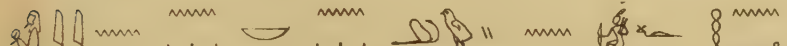
{hath come forth} with his army of brave men, and they have filled

peḳ *en* *ȧnt* *ȧmmā* *setem - en - n*

the ravines of the valley: come now, let us hearken unto

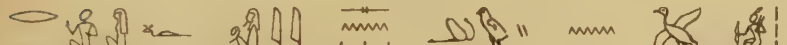
neb - i *neχt* *em* *pa* *ṯeṯet-f* *neȯt* *ȧmmā*

our lord mighty in that which he saith all, come now,



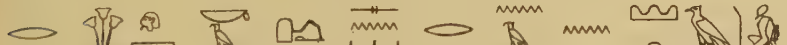
sai - en - n *neb - n* *peḥui* *en* *menfitu-f* *ḥenā*

let us guard our lord. The rear of his army and



ret-f *sai - sen* *peḥui* *en* *pa* *menfitu*

of his men they guard the rear of the army



er *ḥa* *ka* *āba - sen* *er* *na* *en* *seta*

behind: surely if they fight against the mountaineers,

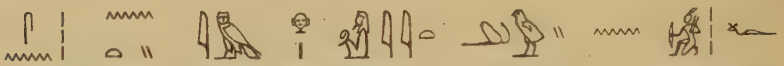
ka *tem - n* *erṯāt* *ḏb - n* *er* *χaā* *pa-n*

surely we must not allow our heart to forsake our

(*i. e.*, courage)

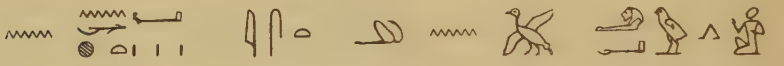
menfitu sment ȧ en ḥen-f ḥer benru-

soldiers has stationed whom his Majesty outside



sen enti ȧm ḥer sait peḥui en menfitu-f

these which are there to guard the rear of his army

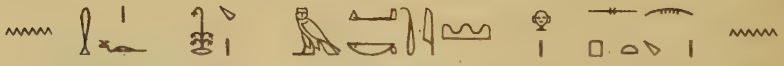


en neχt ȧst peḥ en pa ḥāu

of brave men." Behold then arrived the forepart of the army

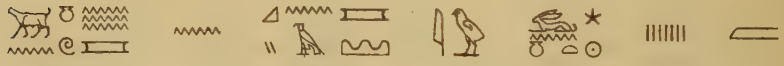
per ḥer māθen ȧu rer em Śut sper

coming forth on the road at the revolving of Shu, arrived



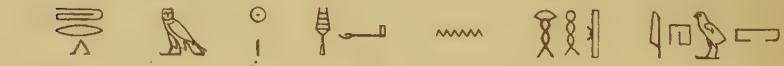
en ḥen-f res Mākθȧ ḥer sept en

his Majesty at the south of Megiddo, on the edge of



χennu en qina ȧu unnut VII em

the pool of Qina, [it] being hour seven of

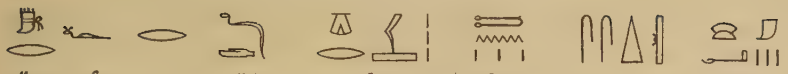


rer em Śu āḥā en uaḥ ȧhu

the circuiting of Shu. [One] rose up and pitched the camp

en ḥen-f erṭā ȧn tu em ḥrȧ en menfitu er

of his Majesty, and it gave in the face of the army all



ṯer - f er ṯeṯ ḳer - θen sesepṯ χāāu-

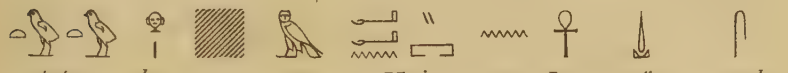
of it, saying: "Lay ye hold upon [and] prepare your

θen erenteṯ ȧu - tu er θeḥen er āba

arms inasmuch as it will be to advance to do battle

ḥenā χer pef χasi em ṯua ḥer entet

with wretched one this and abominable at daybreak, because

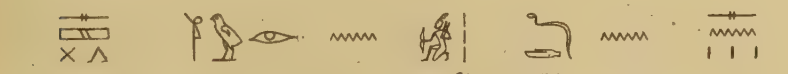


ṯutu ḥer . . . . . em āāni en ānχ uṯa senb

it will be to . . . . . in the camp of life, strength, health"

ȧrit meχer (?) uru uā en śesu

Made preparations (?) the overseers {of the provisions} of the foot-soldiers,



seś resu en menfiṯu ṯeṯ - en - sen

passed along the watchmen of the soldiers, they said:

men sep sen res ṯep sep sen res em ānχ

"Be firm, twice; watch well, twice; watch for life

em am en ānχ uṯa senb it - tu er

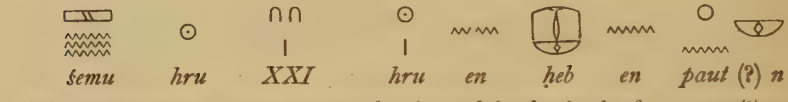
in the camp of life, strength, health." Came one to

ṯeṭ *en* *ḥen-f* *meru* *senb* *āuāit*

say to his Majesty: "The mountain {land is in a good state,} {and the bondsmen}

rest *meḥt* *er* *mâtet* *renpit* XXIII *ṯep*

south and north likewise." Year twenty-three, first month



śemu *hru* XXI *hru* *en* *ḥeb* *en* *paut* (?) *n*

of the season, day twenty-one, the day of the festival of *paut* (?) *n*

of summer

er *meti* *sutenet* *χāt* *ṯep* *ṭuat*

which corresponds {with that of} the royal coronation, at {the earliest dawn,}

âst *erṭā* *em* *ḥrâ* *en* *menfitu* *er* *ṯer* - *f* *er*

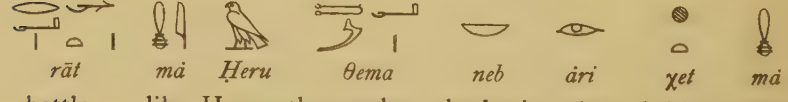
then was given in the face of the army all of it to

seś *er* *χeft* *ṯau* *ḥen-f* *ḥer* *urerit*

advance against the enemy. Set out his Majesty in a chariot [made]

ent *uasm* (*smu*) *sâbu* *em* *χakeru* - *f* *nu*

of shining bronze decorated with its accoutrements of



rāt *mâ* *Ḥeru* *θema* *neb* *âri* *χet* *mâ*

battle, like Horus, the crusher, the lord, maker of things, like

Menθu *Uasti* *ȧtef* *Amen* *ḥer* *senexṯ*

Menthu [god] of Thebes, [and] father Amen was for making strong

āāui - f *pa* *ṭeb* *rest* *en* *pa* *menfitu*

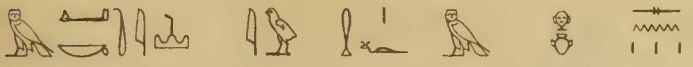
his two hands. The horn southern of the army

en *ḥen-f* *er* *res* *en* *Mākθȧ* *ḥer*

of his Majesty was to the south of Megiddo, at

sepṯ *Qina* *pa* *ṭeb* *meḥti* *er* *meḥti* *ȧmenti*

the border of Qina, the horn northern to the north-west



Mākθȧ *ȧu* *ḥen-f* *em* *ḥer-ȧb - sen*

of Megiddo. Was his Majesty in the middle of them, [was]

Ȧmen *em* *sau* *ḥāu-f* *er* *ṯaiu* . . . . *āt - f*

Amen protecting his body . . . . . his limbs.

āḥā *en* *seχem* *en* *ḥen-f* *er-es* *χer* *ḥāt*

Rising up gained possession his Majesty of it before his

menfitu-f *maa* *ȧn* *sen* *ḥen-f* *ḥer* *seχem*

army. [When] saw they that his Majesty [was] for gaining

er-es *âu* - *sen* *ḥer* *âfṭ* *em* *ḳebḳebi*

possession of it, were they for fleeing headlong

er *Mākθâ* *em* *ḥrâu* *en* *senṭ* *χaā-*

into Megiddo with faces of fear, they forsook

en - *sen* *sesemut* - *sen* *ureret* - *sen* *nu* *nub* *ḥer*

their horses [and] their chariots of gold upon

ḥeṭ *âṭḥu* - *tu* *set* *em* *tebteb*

silver, drawn up were they by the strings

ḥebs - *sen* *er* *ṭemâ* *pen* *âst* *χetem*

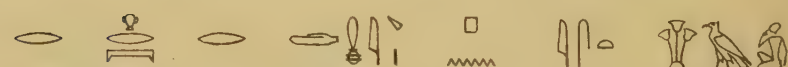
of their garments into town this, for behold {had shut / the gates}

en *na* *en* *reθ* *ṭemâ* *pen* *ḥer* *âṭḥu-*

certain of the people of town this, [and] they drew

sen *em* *ḥebs* *er* *θebθeb* - *seθ*

up [them] by [their] garments to hoist them

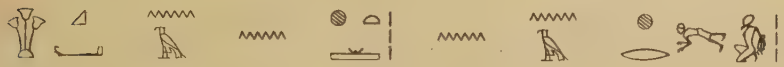


er *ḥer* *er* *ṭemâ* *pen* *âst* *ḥa*

over [the walls] into town this. And behold in truth

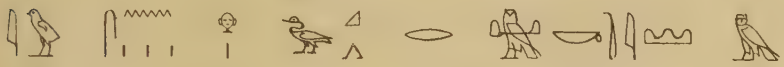
ân ârî menfiṭu en ḥen-f erṭāt âb - sen er

not made the soldiers of his Majesty to give their {hearts / minds} to



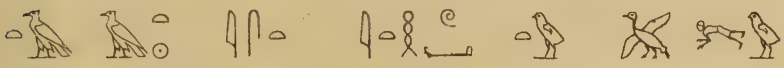
ḥaq na en χet en na χerų

capture any of the things of the degraded ones,
(*i. e.*, spoil)



âu - sen ḥer āq er Mākθâ em

[for] they were for entering into Megiddo at



ta at âst ·âṭḥu - tu pa χeru

the moment, and then [while] they were drawing up the degraded
(*i. e.*, immediately)

χasi en Qeteš ḥenā χeru χas

{and abominable men} of Kadesh, and the degraded and abominable

en ṭemâ pen em χas er seāqet - set

of town this in haste to make enter them

er ṭemâ pen âu senṭ ḥen-f em ḥāt-

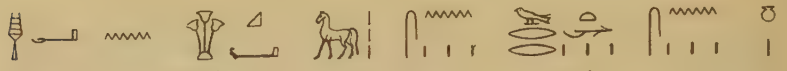
into town this, was the fear of his Majesty in their

sen âu āāui - sen beteš maa - sen

members, were their hands powerless [when] they saw

seku *en* *χu* - *f* *ȧm* - *sen*

the destruction [wrought] by his uraeus crown among them. [They]



āḥā *en* *ḥaq* *sesemut* - *sen* *ureret* - *sen* *nu*

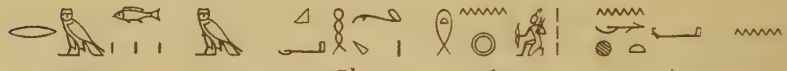
rose up and captured their horses, their chariots of

nub *ḥer* *ḥeṭ* *ȧri* *mȧsi* *māhut* - *sen*

gold upon silver, and made to pass into captivity their peoples,

qennu - *sen* *sṯer* *em* *seθesi* *mȧ*

and their mighty men lay prostrate upon their backs dead like



remu *em* *qāḥ* *śen* *neχt* *en*

fishes on the river bank, {and the warriors} mighty of

ḥen-f *ḥer* *ȧp* *χeȧ* *ȧru*

his Majesty [were] for counting the spoil belonging to them.

seqer *ānχ* *CCCCXLI* *ṭet* *LXXXIII* *sesemut*

Captives living 441 ; hands 83 ; horses

MM XLI *mesit* *ent* *sesemut* *CXCI*

2041 ; the young of horses 191 ;

ābare *VI* *renpet* *ureret* *bak-θ*

stallions 6 ; horses . . . . . ; a chariot worked

em *nub* *ťebu* *em* *nub* *ureret* *nefert*

with gold, and a seat of gold ; a chariot beautiful

bak-θ *em* *nub* *en* *ser* *en* *Mākθ* *ureret*

worked with gold of the prince of Megiddo ; chariots

nefert *bak-θ* *em* *nub* *en* *mesu* *χer* *pef*

beautiful worked with gold of the sons {of wretched creature} that

XXX *ureret* *en* *menfitu - f* *χas* *DCCCXCII* *ṭemṭ*

30 ; chariots of his soldiers vile 892 ; in all

DCCCCXXIV *χemt* *meses* *nefer* *en* *āba* *en*

924 ; of bronze a coat of mail fine of battle of

χer *pef* *pet* *DII* *unṭu* *CCXCVII*

{wretched creature} that ; . . . . bows 502 ; . . . . calves 297 ;

āut *neťeset* *MM* *āut* *ḥeťet*

beasts small 2000 ; beasts white 20500.

SPEECH OF ÀMEN-RĀ TO THOTHMES III.

[XVIIIth dynasty.]

meṫ *ȧn* *Ȧmen-Rā* *neb* *nest* *taiu*

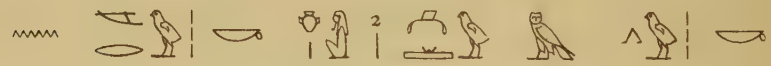
Saith Ȧmen-Rā, the lord of the thrones of the world

i - *θȧ* - *nȧ* *ḥā* - *θȧ* *maa* *nefer-ȧ*

Come thou to me [and] make glad thyself [at] the sight {of my beauty,}

sa-ȧ *neṫi-ȧ* *Men-χeper-Rā* *ānχ ṫeṫa* *uben-ȧ*

my son, my brave one, Men-kheper-Rā living for ever! I shine (Thothmes III.)



en *meru* - *k* *ȧb-ȧ* *āu* *em* *iu* (?) - *k*

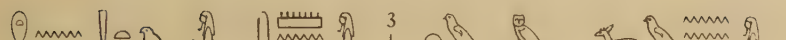
through love for thee, my heart rejoiceth at thy comings

neferu *er* *erper-ȧ* *χnem* *āāui* *ḥāu-k*

happy to my temple. {I have united} my two hands to thy body

em *sa-ȧ* *ānχ* *neṫem* - *ui* *seχemet* - *k* *er*

in my protection living, doubly sweet is thy form unto



ṡenbet-ȧ *smen-ȧ* *tu* *em* *āunn-ȧ*

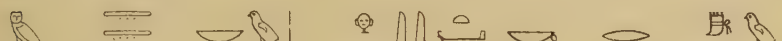
my divine body. I have stablished thee in my dwellingplace,

bi - ȧ - nek *ṭā-ȧ - nek* *qent* *neχt*

I have made thee a wonder. I have given to thee power and victory

er *set* *nebt* *ṭā-ȧ* *baiu-k* *senṭu - k*

over foreign lands all. I have given thy will and the fear of thee



em *ṭaiu* *nebu* *ḥerit - k* *er* *ṭeru*

in lands all, they fear thee to the limits

seχent *ent* *pet* *seāāai - ȧ* *ṡefṡef - k*

of the four pillars of heaven. I have magnified the terror of thee

cm *χat* *nebt* *ṭā-ȧ* *hemhemet* *ḥen - k* *χet*

in bodies all, I have given the report of thy majesty among

pet *paut* *uru* *set* *nebt* *ṭemṭ*

{the nine foreign peoples.} The nobles of foreign nations all in totality [are]

em *χefā-k* *āui - ȧ* *āāui - ȧ* *ṭes - ȧ*

in thy fist. I have stretched out my hands, mine own,

ennuḥu - ȧ - nek *seteṭ* *maṯer - ȧ* *Anti Kenset*

I have bound for thee with cords, I have led captive Ànti of Nubia

em *ṯebāu* *χau* *meḥta* *em* *ḥefnu* *em*

by {tens of thousands} and thousands {[and] of those on the north} by {hundreds of thousands} of

seqer *ṭā - ȧ* *χer* *reqi - k* *χer*

prisoners. I have made to fall thy opponents beneath

ṯebṭiu - k *ṯâṯâ - k* *ṣenθiu* *χaku-ȧbu*

thy sandals. Thou didst destroy the companies of rebels

mȧ *utu-ȧ* *nek* *ṭa* *em* *āu - f*

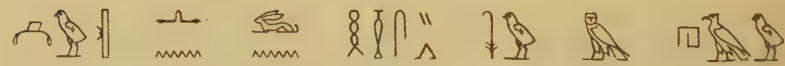
even as I commanded for thee the earth in its length

usekχ - f *ȧmentaiu* *ȧbṭaiu* *χer* *ȧuset*

and [in] its breadth. {Those of the west and} {those of the east [are]} under the place

ḥrȧ - k *χenṭ - k* *set* *nebṭ* *ȧb - k*

of thy face. Thou hast trodden under foot lands all, thy heart is



āu *ȧn* *un* *ḥesi* *su* *em* *hau*

glad, not were penetrated they [until] in the time

ḥen - k *θ-à* *em* *semi* *sper - k*

of thy Majesty. I made myself [thy] guide [when] thou wentest forth

er *sen* *ťa - nek* *mu-ur* *Nehern*

to them. Thou hast traversed the great waters of Nehren (Mesopotamia)

em *neχt* *em* *user* *utu - nà - nek*

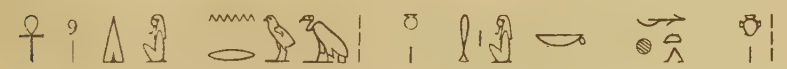
in victory [and] in might. I have commanded for thee [that]

setem - sen *hemhemet - k* *āq* *em*

they may hear the noise of thee entering into [their]

baba *ḳaq - nà* *fenṭ - sen* *em* *nef* *en*

huts (*or* holes), I have removed their noses from the breath of

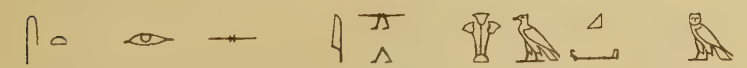


anχ *ṭā - à* *neru* *nu* *ḥen - k* *χet* *àbu-*

life. I have made the terror of thy majesty enter into their

sen *χut - à* *àmt* *ṭep - k* *sesun - s*

hearts. My uraeus crown is on thy head, it burneth with fire



set *àri - s* *àseb* *ḥaq* *em*

them, it maketh [thee] to lead away captives from among

nebṭu *Qeṭ* *amem - s* *àmu*

the wicked of the peoples of Qeṭ, it burns up those who are among

nebu - sen *em* *nesut* *seṭen-s* *ṭepu* *Āmu*

their lords with fire, it cutteth off the heads of the Āmu,

àn *nehu - sen* *χer* *meses* *en*

not can they escape, [it] overthroweth {him that cometh within the compass} of

seχemu - s *ṭā-à* *rer* *neχt - k* *em*

its power. I have made {to go round about} thy victories among

taiu *nebu* *seḥeṭ̈et* *ṭept - à* *em* *en* *ṭet - k*

lands all, shining with my crown upon thy body.

àn *χeper* *beśta - k* *er* *śenentu* *pet*

Not shall arise an enemy of thine as far as the circuit of heaven.

iu - sen *χer* *ànnu* *ḥer* *peṣṭu - sen* *em*

They come having offerings upon their backs with

(*i. e.*, peoples)

kesu *en* *ḥen - k* *mà* *utu - à*

homage to thy Majesty even as I have commanded

ṭā-ȧ *beṭeš* *tekeku* *iu* *em*

I have made the rebels to be fettered [when] they came near

hau - k *maχa* *en* *ȧbu - sen* *ḥȧu - sen*

unto thee, burned their hearts, their limbs

seṭau *i - nȧ* *ṭā-ȧ* *tȧtȧ - k* *uru*

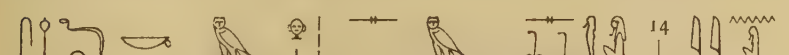
quaked. I came, I made thee to smite the princes

Ṭah *seš - ȧ* *set* *χer* *reṭ - k* *χet* *set-*

of Tchah, I drove them under thy feet throughout their

sen *ṭā-ȧ* *maa - sen* *ḥon - k* *em* *kestut*

lands. I made to look them upon thy Majesty as a ray of light,



seḥeṭ - k *em* *ḥrȧu - sen* *em* *senen-ȧ* *i - nȧ*

thou didst shine upon their faces as my divine image. I came,

ṭā-ȧ *tȧtȧ - k* *ȧmu* *Satet* *seqerȧ-k*

I made thee to smite those who are in Asia, {I made thee to take captive}

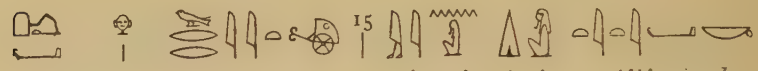
(*i. e.*, the dwellers)

ṭepu *Ȧmu* *nu* *Reθen* *ṭā-ȧ* *maa - sen*

the chiefs {of the conquered nomads} of Syria, I have made them to see

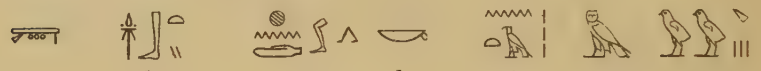
ḥen - k āper em χaχer - k seśep-k χāā

thy Majesty provided with thy panoply, {thou didst grasp} [thy] weapons



āba ḥer urerit i - nà tā-à tàtà - k

[and] fight upon [thy] chariot. I came, I made thee to smite



ta ȧbtet χenṭ - k entau em uu

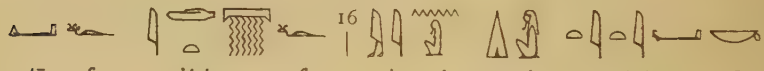
the land of the east, thou didst trample down those in the regions

nu Ta-neter ṭā-à maa - sen ḥen - k mà

of Ta-neter. I made them to look upon thy Majesty as one

seśeṭ sba set bes - f em seśet

circling [like] a star and pouring out his radiance in fire,



ṭā - f ȧṭet - f i - nà ṭā-à tàtà - k

he giveth forth his dew. I came, I made thee to smite

ta Àmentet Kefa Àsebi χer

the land of the west, Phoenicia and Cyprus hold [thee]

śefśef ṭā - à maa - sen ḥen - k em ka

in fear. I made them to look upon thy Majesty like a bull

renp men àb sepṭ ābui àn ha entuf

young, firm of heart, provided (*i. e.*, full of valour) {with horns,} not can he be approached.

i - nā ṭā - à ṯàṯà - k àmu nebu - sen

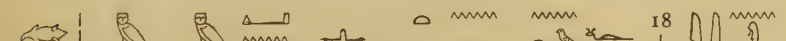
I came, I made thee to smite those who were among their lords,

taiu nu Māθen seṭ ḳer sent-k

the lands of Maθen trembled having fear of thee.

ṭā - à maa - sen ḥen - k em ṭepi neb

I made them to look upon thy Majesty as the crocodile, the lord

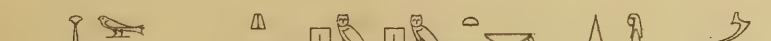


seṇṭ em mā àn ṯeken entuf i - nà

of terror in the waters, not can be approached he. I came,

ṭā - à ṯàṯà - k àmu àaiu ḥer àbu

I made thee to smite the dwellers {in the islands} in the midst



Uaṯ-ur ɣer hemhemet - k ṭā - à maa-

of the Great Green with thy roarings, I made them to look
(*i. e.*, Mediterranean Sea)

sen ḥen - k em neṯeṯi χāāu ḥer pesṭu

upon thy Majesty as the avenger [who] stands upon the back

en sma - f i - nȧ ṭā-ȧ ṭȧṭȧ - k

of his victim for sacrifice. I came, I made thee to smite

θeḥennu ṭaiu Uθena en seχem baiu - k

Thehennu, the lands of Uthena are in the power of thy will.

ṭā-ȧ maa - sen ḥen - k em maȧḥes

I made them to look upon thy Majesty as a raging lion,

ȧri - k set em χart χet

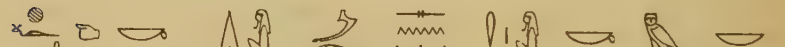
thou didst make them [to go] into [their] holes in passing through

ȧnt - sen i - nȧ ṭā - ȧ ṭȧṭȧ - k

their valley. I came, I made thee to smite

pehuiu śenent śent ur ārf em

the out-lying swamps, the circle {of the boundary / of the great water} is bound up in

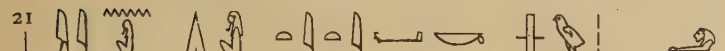


χefā - k ṭā-ȧ maa - sen ḥen - k em neb

thy fist, I made them to look upon thy Majesty as the lord

ṭemat Ḥeru θet em ṭeḳeḳet - f er merer-f

of pinions, Horus carrying off with his glance {what he pleaseth}



i - nȧ ṭā-ȧ ṭȧṭȧ - k ȧmu ḥā

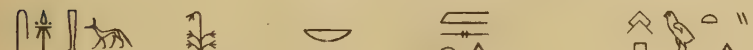
I came, I made thee to smite the dwellers in the foremost

en sen ḥu - k ḥeru śā em

parts of them, thou hast seized the dwellers on the sand as

seqerȧ ānχ ṭā-ȧ maa - sen ḥen - k mȧ

captives living. I made them to look upon thy Majesty as



sȧb qemā neb mest ḥāputi

a jackal of the south, the lord of quick motion, a stealthy runner

χens ṭaui i - nȧ ṭā-ȧ ṭȧṭȧ - k

passing through the lands. I came, I made thee to smite

Ȧnti Kenset er - men em Śat em ȧmemet - k

the Anti of Nubia as far as Shat [is] in thy grasp.

ṭā-ȧ maa - sen ḥen - k mȧ senui - k

I made them to look upon thy Majesty as thy two divine brethren,

ṭemṭ - nȧ āāui - sen nek em n... sent - k

I have united their two hands unto thee in . . . . . ., {thy two divine sisters}

ṭā - nȧ *sen* *em* *sa* *ḥa - k* *āāui* *ḥen-ȧ*

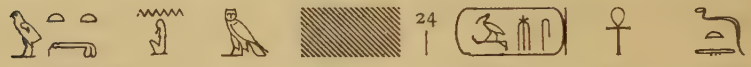
I have given them as a protection {behind thee.} The hands {of my Majesty}

ḥer *ḥert* *ḥer* *seḥer* *ṭut* *ṭā-ȧ* *χut - k*

are in heaven above to drive away evil. {I have given} {thy glorious strength,}

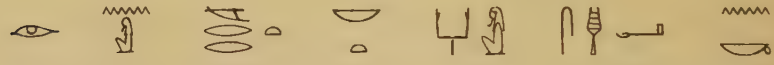
sa - ȧ *merer-ȧ* *ka* *neχt* *χā* *em* *Uast*

my son, my beloved one, O bull mighty diademed in Thebes,



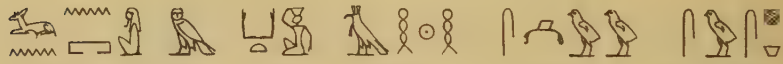
utet - nȧ *em* . . . . . *Teḥuti-mes* *ānχ* *tetta*

I have engendered with [my body] Thothmes, living for ever,



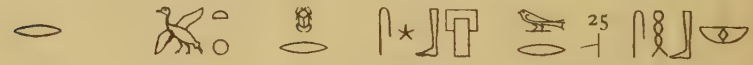
ȧri - nȧ *merert* *nebt* *ka-ȧ* *seāḥā - nek*

who did for me wish every of myself. Thou hast raised up



āunen - ȧ *em* *kat* *neḥeḥ* *seāuu* *seusexχ*

my dwelling in work everlasting, (*i. e.*, work which shall last for ever) {making it longer} and broader



er *pat* *χeper* *seb* *ur* *seḥeb*

than [it was] before; there came into being {a door great.} {[Thou hast] celebrated by festival}

neferu *en* *Ámen-Rā* *ur* *menu - k* *er*

the beauties of Àmen-Rā, great are thy monuments more

suten - k neb χeper utu - nà - nek

than [those of] king any that hath existed. I commanded thee

àrit - set ḥetep - ku ḥer - s smen-à

to make them, and thou hast been content thereat. I have established

tu ḥer àuset Ḥeru en ḥeḥ em renput sem-

thee upon the seat of Horus of millions of years. Thou shalt

k ānχ

guide living . . . . . .

EXTRACT FROM THE 154TH CHAPTER OF THE BOOK OF THE DEAD.

[XVIIIth dynasty.]

Re en tem erṭāt sebi χat ent suten

Chapter of not allowing to pass away the body of king

Rā-men-χeper em neter χert ṭeṭ - f ȧneṭ en ḥrȧ - k

Rā-men-kheper in the underworld. He saith: Homage to thee,

ȧtef - ȧ Ausȧr i - nȧ er seruṭ - k

O my father Osiris! I have come to make thee to germinate,

seruṭ - k ȧuf - ȧ pen ȧn sebi

make thou to germinate my flesh this. Not let pass away

χat - ȧ ten ȧu-ȧ tem - kuȧ mȧ ṭef-ȧ χeperȧ

my body this. Even I am whole like my father Kheperȧ,

mȧti - ȧ pu ati sebi - f māȧ ȧrek

a type to me in that without decay is he. Come, therefore,

seχem *nefu - ȧ* *erek* *neb* *nefu* *θen*

provide breath for me then, O lord of breath, {O [thou who art] greater}

er *mȧta-f* *ṭeṭṭeṭ* *erek* *nub - kuȧ*

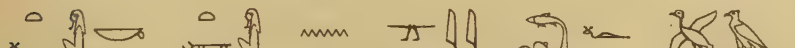
than those like unto him. Stablish [me] therefore, [and] mould me

em neb *qerest* *ṭā - k* *ha - ȧ* *er*

like the Lord of the tomb. Grant thou that I may walk for

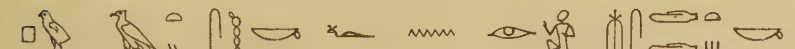
neḥeḥ *mȧ* *ennu* *ȧri - nek* *ḥenā*

ever and ever according to that which thou didst do unto



tef - k *Tem* *ȧn* *sebi* *χat - f* *pa*

thy father Temu; not did pass away his body [for] he it is



pu *ati* *sek - f* *ȧn* *ȧri - ȧ* *mesṭeṭet - k*

who is without diminution. Not have I done {what is hateful to thee,}

ḥaui *meru - ȧ* *ka - k* *ȧn* *uȧn - f-*

nay verily I have loved thyself; not may he reject

uȧ *seśeṭ - kuȧ* *em-χet-k* *ṭem - ȧ*

me. Perfect me after thy likeness, and let not be to me

ḥuau mà ennu àri - k er neter neb

corruption like that which thou doest to god every and

netert nebt àn erṭā - kuà en semamu

goddess every. Do not give me over to slaughterer

pui àmi ḳebau semam ḥāu

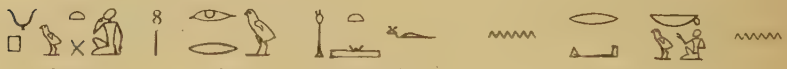
that who is in the torture chamber (?), making dead the members,

seχenen àmen χeba em χat

making [them] helpless, hidden, inflicting harm on bodies

āšt - ānχ em semam ānχet àri

many. Life [ariseth] from slaughter, the life which performeth



àput àru utut-f àn erṭā - kuà en

[his] message and doeth his command. Do not give me over to

ťebā - f àn seχem - k àm - à àu-à em

his fingers. Do not gain the mastery over me. I am under

utu - k neb neteru ànet ḥrà - k àtef - à

thy command, O lord of the gods. Homage to thee, O my father

Ausâr unen ḥâu - k ân ḥua - k ân

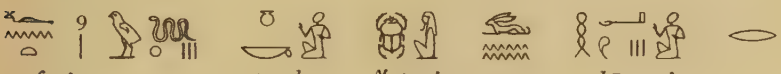
Osiris! Exist thy members. Not didst thou decay. Not didst become

fet - k ân fa - k ân sensent-

thou worms. Not didst thou rot away. Not didst thou suffer

k ân âmmek - k ân χeper - k em

corruption. Not didst thou moulder away. Not didst thou turn into

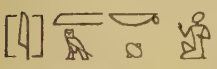


fentu nuk χeperâ unen ḥâu - â er

worms. I am Khepera, shall exist my members for

tetta ân - ḥua - â ân sensent - â ân

ever. Not shall I decay, not shall I suffer corruption, not shall I



âmmek - â

moulder away.

SPECIMENS OF THE MAXIMS OF ANI.

[XVIIIth dynasty.]

I.

ȧri - nek ḥemt ȧaṭāṭȧu ȧri - set-

Make to thyself a wife being young, [and] she will make
(*I. e.*, marry)

nek sa - k II. *ȧri hebu neter - ku*

for thee thy son. Perform the festival of thy God,

nemamu trȧ - tuf III. *pa*

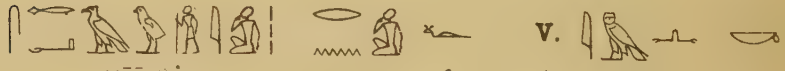
renew [it in] its season. The

ennu iu tutu uχaχ seśepu

time [once] past one seeketh to grasp

ket IV. *ȧ ȧru su pa neter er*

others [in vain]. Whosoever doeth it the God [is] for



seāāauȧ ren - f V. *ȧm - k*

magnifying his name. Not do thou

semt *āq* *er* *ṭetau* *temu* *ren - k*

go to enter among the many that may not thy name

VI.

χenś *ȧm - k* *uśebut* *en* *her*

stink. Do not thou make answer to a master

qenṭet *ȧ* *ṭeṭ* *pa* *neṭem* *ȧu-f* *ṭeṭ*

angry. O speak that which is soft while he is uttering

VII.

pa *ṭehaȧu* *ȧm - k* *śemu*

that which is of wrath. Do not thou follow

em-sa *set-hemt* *em* *ṭāai* *ṭaai - set*

after a woman, do not allow to seize her

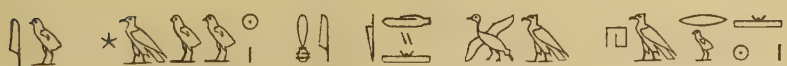
VIII.

ḥāti - k *ȧmmā* *su* *en* *pa* *neṭer*

thy heart. Give thyself to the God,

sauu - k *su* *em ment* *en* *pa* *neṭer*

keep thyself daily for the God,



ȧu *ṭuauu* *mȧ* *qeṭi* *pa* *haru*

being to-morrow like as this day.

à maat - k petrà pa àru pa

O let thine eye consider the work of the

neter àu-f ḥetau - f pa ḥetau - tu

God. He despises whosoever {sheweth contempt [for Him].}

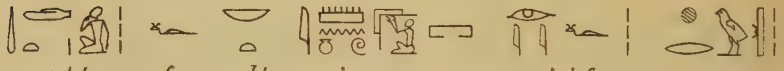
IX.

χennu en neteru betu - tuf pu seḥebu

The sanctuary of God abhorred by it are festal cries.

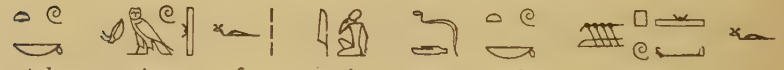
senemeḥu - nek em àb merī àu

Make thou supplication with a heart loving, being



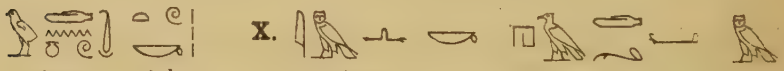
meṭet - f nebt àmennu àri-f χeru-

its petitions all in secret, and he will perform thy



tuk setemu - f à ṯeṭ - tuk seśepu - f

affairs, he will hear that which thou sayest, he will receive

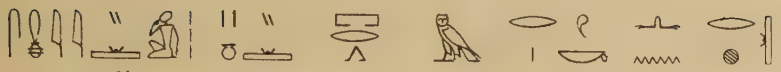


uṯennu - tuk àm - k ḥaṭ em

thy offerings. Do not thou put thyself into

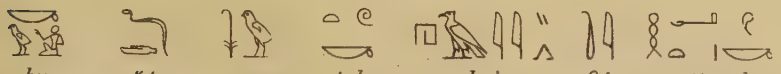
seurà ḥeqt ben - tu meṭu

the house of drinking beer. An evil thing are the words



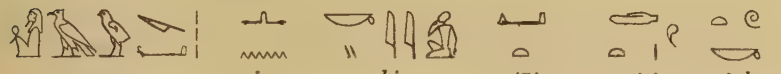
semâi sen per em re-k ân reχ-

reported second-hand coming forth from thy mouth, not knowing



ku ṯeṭ su ṯuk hai - θâ ṇāt - k

thou have been said they by thee. Having fallen thy members



sau ân ki ṭāt ṭet - ṯuk

are broken, not another giveth the hand to thee.

nai - k âri seurâ set āḥā

Thy companions [in] drink they stand up

ṯeṭu ḥerâu pai seurâ âm-

saying, "Away with this drunkard". Do not

k âmi āqu âu kai āḥā

thou eat bread being another standing,

em-tuk ṯemu âāut - nef ṭet - ṯuk

thou not stretching out to him thy hand

er pa āqu iui pa met

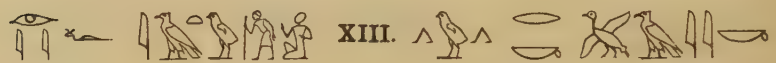
with the bread. Cometh death

χerpu - f pa neχenu pa enti

it seizeth the babe which is

em qenâu mut-f mâ pa enti

on the breast of his mother as well as him that



XIII.

âri - f âatu iu erek paik

hath become an old man. [When] cometh to thee thy

âput er âťťi - k qemu-

messenger [of death] to carry thee off, be thou found

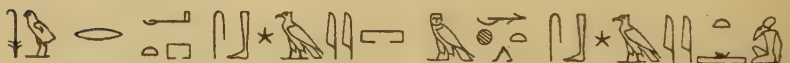
XIV.

tuf ḳer - tu ṭâu - â - nek mut - k

by him ready. I gave to thee thy mother,

faâu su mâ faâu su ṭâtu

and she bore thee as she bore thee. She placed



su er ât sebai em - χet sebait-

thee at the house of instruction for the sake of thy instruction

tuk er ânuu âu - set men-tu er ḥer-

in books, was she constant for

ku *em-ment* *χeri* *āqu* *ḥeqt* *em* *per-*

thee daily having cakes and beer from her

set *ṭuk* *menḥet* *ȧri - k* *ṅek* *ḥemt*

house. Thou hast grown up, thou hast married for thyself a wife,

ḳert - tu *em* *per - k* *ȧmmā* *maatui-ṭuk* *en*

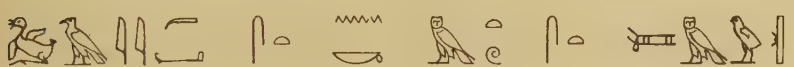
thou art master in thy house, prithee cast thy two eyes on

pa *mes - tu - nek* *pa* *seśeṭu - k*

her who gave birth to thee, and who provided thee with

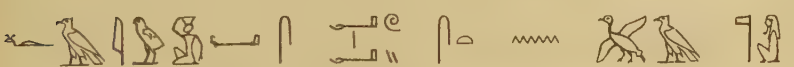
nebt *mȧ* *qet* *ȧrit* *mut - k* *em* *tāi*

all things, as did thy mother [for thee]. Do not cause



ṯai - set - nek *em-tu* *set* *ṭemu*

to chide her thee, that she may not



faȧu - s *āāui - set* *en* *pa* *ṇeter*

lift up her two hands to the God,

ṿm - tuf *setemu* *sebeḥu - set* XV. *em* *ȧri*

and he hear her petition [and punish thee]. Do not make

āafa *er* *meḥ* *χat* - *k*

{thyself a greedy beast} to fill thy stomach.

XVI.

uṭennu

In making offerings

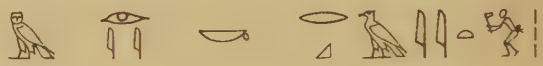
neter-ku *scu* - *tu* *er* *na* *betau-*

to thy god guard thyself from the things [which] are abominated

tuf

by him.

XVII.



em *ȧri* - *k* *reqait*

Not do thou make railing accusations,

uhanu *reθ* *ḥer* *nes-f*

the means of ruin of a man are on his tongue.

ȧm - *k* *ḥems* *ȧu* *ki* *āḥā* *ȧu-f*

Do not thou sit being another standing, he being

ȧatu *ȧrek* *em* *re* *pu* *ȧu* - *f*

older than thou, even if it be that

seāāauiȧ - *k* *ȧref* *em* *ȧaut-*

thou art greater than he in his position.

tuf

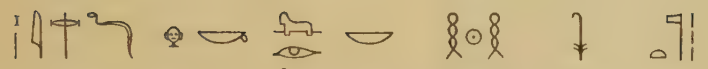
XVIII.

uχaχ - *nek* *ḳer*

Follow thou after silence.

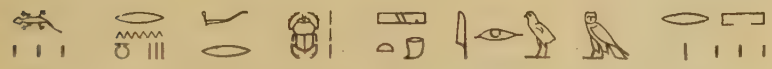
HYMN TO OSIRIS.

[XVIIIth dynasty.]



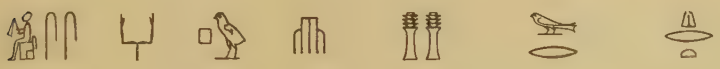
ânet *ḥrâ - k* *Âusâr* *neb* *ḥeḥ* *suten* *neteru*

Homage to thee, Osiris, lord of eternity, king of the gods,



âšt *rennu* *ṯeser* *χeperu* *šeta* *âru* *em* *erperu*

of many names, holy of form, hidden of attribute in the temples,

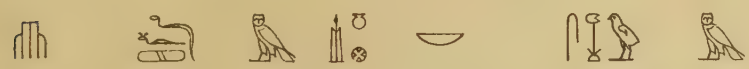


šepses *ka* *pu* *χent* *Ṭeṭṭeṭ* *ur* *χert*

the sacred of *ka* is he, dwelling in Tattu, {the mighty one} (*i. e.*, Mendes) contained

em *Seχem* *neb* *hennu* *em* *Âti*

in the shrine Sekhem, the lord of praises in the nome of Ati,



χent *ṯef* *em* *Ânnu* *neb* *seχau* *em*

at the head {of what is produced} in Annu (*i. e.*, Heliopolis), the lord {of whom mention is made} in

Maāti *ba* *šeta* *neb* *Qerert* *ṯeser* *em*

Maāti, the soul hidden, the lord of Qerert, the holy one in

Aneb ḥet *ba* *Rā* *ṯet - f* *ṯesef* *ḥetep* *em*

{[the city of the] White Wall,} the soul of Rā, his body his very own, resting in

Ḥenen-su *menχ* *hennu* *em* *nārt* *χeper* *seθet*

Ḥenen-su, beneficent one, praised in Nārt, making to ascend

ba - f *neb* *ḥet-āa* *em* *χemennu* *āa* *nerâu*

his soul, the lord {of the Great Temple} in Khemennu, {(*i. e.*, Hermopolis)} {the mighty one} of terror

em *Śas-ḥetep* *neb* *ḥeḥ* *χent* *Âbṭu* *ḥer*

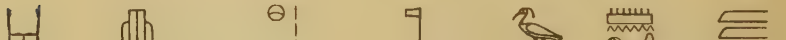
in Shas-ḥetep, the lord of eternity, the dweller in Abtu. The path of (*i. e.*, Abydos)

âuset - f *em* *Ta-ṯesert* *ṯeṯṯet* *ren* *em* *re* *en*

his seat is in Ta-tchesert, stablished of name in the mouth of

reθ *paut* *en* *taui* *tem* *ṯef*

mankind, {the matter (*or* substance)} of the two lands, the god Tmu [who] feedeth



kau *χent* *paut* *neteru* *χu* *menχ* *emmā*

ka's {in the presence of the} companies of the gods, a *khu* beneficent among

χu *χenp* *en* *nef* *Nu* *mu - f* *χent - nef*

khu's. Draweth from him Nu his waters, he bringeth forth

meḥt *meses* *nef* *er* *fenṭ-f* *er* *ḥetepu*

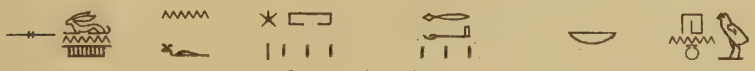
wind at eventide and air from his nostrils to the satisfaction

ȧb - f *reṭet* *en* *ȧb - f* *meses - nef*

of his heart; reneweth [its] youth his heart, he giveth birth to

χut *ṯef* *sem - nef* *ḥert* *sbau*

the splendour of . . . . . Obey him the heights of heaven {[and] the stars.}

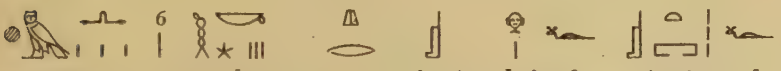


seun - nef *sbau* *āāȧu* *neb* *hennu*

He maketh to be opened to him the gates mighty, the lord of praises

em *pet* *rest* *ṭuauu* *em* *pet* *meḥtet* *ȧu*

in heaven southern, the one adored in heaven northern.



χemu - seku *χer* *ȧuset* *ḥrȧ - f* *ȧuset - f*

{The stars which} never set [are] under the place of his face, his seats

pu *ȧu* *χemu urṭu* *per - nef* *ḥetep* *em*

are those which never rest. Come to him offerings at

utu *en* *Seb* *pauṭṭi* *ḥer* *ṭua - f* *sbau*

the command of Seb. {The divine companies are} for praising him, the stars

ṭuat em sen - ta ṭaṭat em

of the *ṭuat* are [making] adoration [to him], the ends of the earth

kesu ṭera em θebḥu maa-

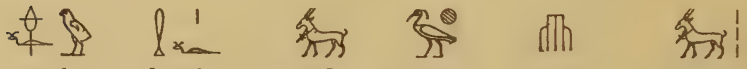
pay homage and the limits of heaven {make prayers [to him when]} they

sen su nai ȧm ṥepsiu ḥer ner-

see him. Those who are among the holy ones are for fearing

nef taui ṭĕmṭ ḥer erṭāt - nef ȧa em

him, the world whole [is] for giving to him praise when



χesefu ḥen-f sāḥ χ4 χent sāḥu

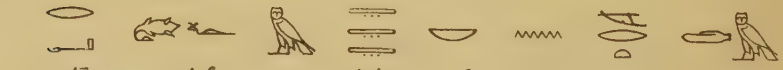
meeting his Majesty. A *sāḥu* glorious at the head of the *sāḥu*'s,

uaḥ ȧaut smen ḥeqet seχem nefer en

and endowed {with divine office,} stablished of dominion. Form beautiful of

paut neṭeru am ḥrȧ merer maa - nef

the company {of the gods,} gracious of face, beloved by him that seeth him,



erṭā seṭ-f em ṭaiu neb en meṛt ṭem

[he] giveth his fear in lands all by {reason of [his] love,} they all

ka - sen ren - f er ḥāt ṭerp - nef

proclaim his name before [every name], {make offerings} unto him

nebu neb seχau em pet em ta

all peoples, the lord of commemorations in heaven [and] in earth,

āst hi em Uaḳ ȧru - nef

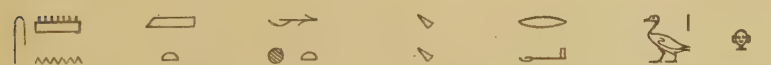
[to him] are {many shouts of gladness} in the Uak festival, make to him

ȧhhi ȧn taiu em bu uā ur

cries of joy the two lands in place one. [He is] the eldest,
(*i. e.*, unanimously)

ṭep en sennu - f seru en paut neteru

the first of his brethren, the prince of the company {of the gods,}



smen maāt χet ṭaui erṭā sa ḥer

stablisher of right and truth in the world, placing [his] son upon

nest - f āa en ȧt - f Seb merer mut-f

his throne great of his father Seb. He is {the darling of his mother}

Nut āa peḥpeḥ seχer - f Sebȧ āḥā

Nut, the great of courage, he overthroweth the Fiend, he riseth and

sma - f *χeft - f* *erṭā* *senṭ - f* *em* *χeru - f*

slaughtereth his enemy, he placeth his fear in his adversary,

ȧn *ṭeru* ..... *men* *ȧb* *reṭ-*

[he] carrieth off the boundaries ....., [he is] fixed of heart, his legs

f *seθet* (?) *āuāu* *Seb* *sutenit* *ṭaui*

are raised up; [he is] the heir of Seb {and of the kingdom} of the world.

maa - f *χu - f* *seutu - nef nef* *sem*

He hath seen his powers, he hath given command to him to direct

ṭaiu *en* *em ā* *er* *uaḥ* *en* *sep*

the lands by [his] hand as long as the abiding of {times and seasons.}

ȧri - nef *ṭa* *pen* *em ā - f* *mu - f* *nef - f*

He hath made earth this with his hand, its waters, its air,

sem - f *menment - f* *nebt* *pait* *nebt*

its vegetation, its cattle all, [its] birds all,

χepanen *nebt* *ṭetfet - f* *āut - f*

[its] fishes all, its creeping things [all], its four-footed beasts [all].

set *semaāu* *en* *sa* *Nut* *ṭaiu*

The mountain land belongs by right to the son of Nut, {and the two earths}

heru *ḥer* *seχā* *ḥer* *nest* *ent* *tef* *mā* *Rā*

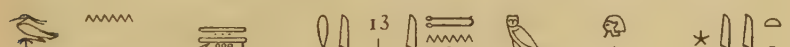
rejoice to crown [him] upon the throne of [his] father like Rā.

uben - f *em* *χut* *erṭā - f* *seśep* *en* *ḥer*

He riseth on the horizon, he giveth light through

kek *seḥeṭ - nef* *śu* *em* *śuti-f*

the darkness, he sendeth forth light [and] radiance by his plumes,



bāḥ - nef *ṭaui* *mā* *āθen* *em* *ṭep* *ṭuait*

{he floodeth [with light]} the two lands like the disk at the earliest dawn.

ḥeṭ - f *ṭem - nes* *ḥert* *sensen* *sbau*

His crown pierceth it the heights of heaven, {[he] is a brother of} the stars,

semu *en* *neter* *neb* *menχ* *utu* *meṭu*

the guide of god every. {[He is] gracious} of command and word,

ḥesi *en* *paut* *neteru* *āat* *merer* *paut* *neteru*

the favoured one of {the company of the gods} great, beloved {of the company of the gods}

neḥeset ȧri en sent - f māket - f seḥerit

little. Hath made his sister protection for him, driving away

χeru seḥemet sepu seśeṭ χeru em

[his] enemies, turning back evil hap, pronouncing the word with

χu re - s ȧqert nes ȧn uh en

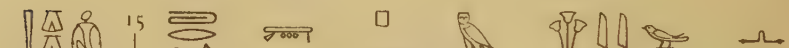
the strength of her mouth, strong of tongue, not fallible in

meṭu semenχet utu meṭu Ȧuset

speech. Acting beneficently by command and word [is] Isis,

χut neṭet sen - s ḥeḥet śu ȧtet

the mighty one, the avenger of her brother. Seeking him without



bekek reret ta pen em hai ȧn

rest, going round earth this with cries of grief, not

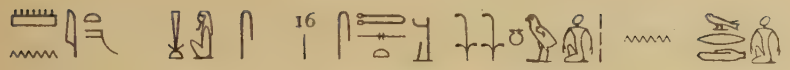
χen - nes ȧn qemtu - s su ȧrit śut

alighted she not had she found him. Making light

(*i. e.*, until she had found)

em śut - s χepert nefu em ṭenḥ ȧrit hennu

with her hair, {making to become} air by [her] wings, making cries



menât sen - s seθeset enenu en urṭ-

doleful [for] her brother. Stirring up the inactivity of the still-

ḍb χenpet mu - f ảrit āu seśeṭet

heart, she drew off his essence, she made an heir, she suckled

neχen em uāāu ản reχ bu - f ảm

the babe in loneliness, not was known his place there,

beset su ā - f neχtu em χent ḥet

grew he. His hand is mighty within the house

Seb paut neteru ḥer reś sep sen iui Ảusảr

of Seb, the cycle of the gods rejoice, rejoice, at the coming of Osiris'

sa Ḥeru men ḍb maāχeru sa Ảuset āu

son Horus, fixed of heart, victorious, the son of Isis, the heir

Ảusảr seḥuu - nef ťaťat maāt paut neteru

of Osiris. Gather together to him the princes of Maāt, {the company of the gods,}

Neb - er - ťer ťesef nebu Maāt sami ảm - s

and Neb-er-tcher himself, and the lords of Maāt, assemble therein,

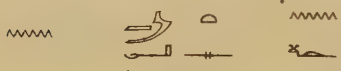
18

māk *ḥaiu* *asfet* *seneṯemu* *em* *ḥet* *ent*

verily those who repulse iniquity rejoice in the house of

Seb *er* *ertāt* *ȧaut* *en* *neb - s* *suteni*

Seb to award dignity and rank to its lord, the sovereignty



en *maāt-s* *nef*

of its right and truth is to him.

FROM THE STELE OF TEḤUTI-NEFER.

[XVIIIth dynasty.]

I.

suten ḥetep ṭā Amen-Rā neb nest

May a royal oblation give Amen-Rā, the lord of the thrones

taiu pautti en sep ṯep χent Aptet

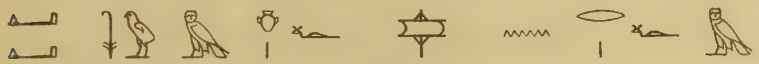
of the world, the matter of time primeval, dweller in the Apts,

seχem śeps χeper ṯesef Neb-er-ṯer em auset-f

form sacred, creator of himself and Neb-er-tcher in seat his

nebt ṭā - f ānχ en mer - nef aaut en

every. May he give life to him that loveth him, and old age to him



ṭāṭā su em ab - f nef en re - f em

that hath set him in his heart, and the breath of his mouth in

ḥesut - f an feχ - nef χer ṯetta maa - f neter

his favoured one, not may he decay for ever. May he see the god,

ȧtef *tememu* *Ȧmen* *men* *χet* *nebt*

father of mankind Amen, the stablisher of thing every.

uś - f *ta* *ḥeṭ* *āāui - f* *āb* *er*

May he eat bread white, may his two hands be pure in

ṭuaṭ *en* *ṭua* *reχit* *ȧri - f* *ḥemset*

the underworld in adoring celestial beings, may he make his seat

em *āāiut* *χenemes - f* *ābu*

in the hall of columns, may he be associated with the priests and

neṭer ḥenu *ṭā - sen* *nef* *āut* *em* *sti*

prophets, may they give to him food offerings with drink offerings,

re *mest* *er* *trȧ* *en* *χaiu*

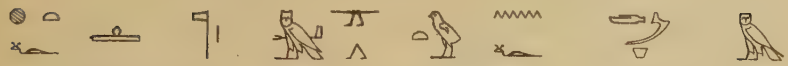
and bread and cakes for the season of the night.

ȧm - f *śens* *en* *un - ḥrȧ* *bābā - f*

May he eat the bread of the "Opening of the Face", may he converse

ḥenā *ȧmtu* *ȧbeṭ* *seśep - f* *sent* *em ment*

with those who are in [their] month. May he receive cakes daily



χeft ḥetep neter māś - tu - nef ṭema em

when setteth the god, may be brought to him a vessel of drink at

uben ṭep χet em iut em - baḥ

sunrise, and the choicest {of the things of / those that come} into the presence.

II.

sper - ȧ setem nebu ḥeḥ semenχ - sen ḥert - ȧ

I have come to hear the lords of eternity, may build they my tomb

āq - ȧ per - ȧ em maāχeru śes - ȧ neb

{[wherein] / I may come} and may I go out in triumph. May I follow the lord

Ta-ṭeser ṭeḳ - ȧ χat - ȧ em nut ent ḥeḥ

of Tatchsert, may I come to my body in the town of eternity

ḥenā āb ṭuat seśep - ȧ ḥetepet em

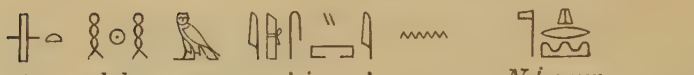
with the opener of the underworld, may I receive offerings in

neter-χer ḥer ṭebu en Un-nefer ṭa - ȧ

the underworld with the flowers of Un-nefer, may I pass through

useχt ent Maāti em ḥetep sep sen χnem-ȧ tepḥet

the hall of two-fold Maāt in peace; twice. May I attain {to the / shrine}



ȧmt ḥeḥ em ȧsi - ȧ en Neter-χer āq

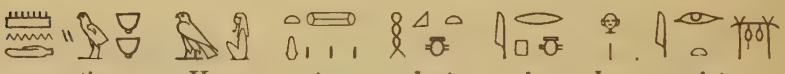
in eternity in my tomb of the underworld, may I go in

per emm ṭera per sāḫ

{and come out} among [my] ancestors, may come forth [my] glorified body,

śes - f Ḥennu ṭerp - tuf em

may it follow Hennu, may be offered to it from



menṭiu Ḥeru ta ḥeqt ȧrp ḥer ȧrt

the breasts of Horus cakes, ale, wine and milk

em ment ent ḥru neb

daily dav every.

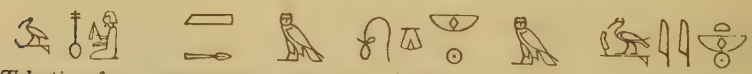
III.

ȧ neteru ȧmu Neter-χert ḥemsiu er ḳes Neb-er-

Hail gods in the underworld, who sit near Neb-er-

ṭer setemiu ṭepet - re - f seχa - θen ān

tcher, who hear his orders, remember ye the scribe



Teḥuti-nefer maāχeru em Uaḳ em Teḥutit

Thoth-nefer, triumphant at the Uak festival, at the Thoth festival,

em ḥeb neb en pet en ta er neḥeḥ

at festival every of heaven [and] of earth for ever

ḥenā tetta sent - f mert - f merert - f ent

and ever, [and] his sister, his darling, who loved him, of

ȧuset ȧb - f nebt per Ḥent-ȧri maāχeru

the seat of his heart, the lady of the house, Hent-ȧri, triumphant.

FROM THE STELE OF TCHANNI , A SCRIBE.

[XVIIIth dynasty.]

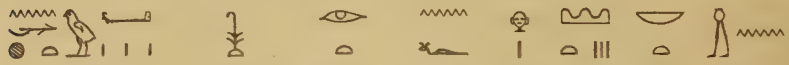
1.

ȧu *śes* - *nȧ* *neter* *nefer* *ḥeq* *maāt*

I have followed the god beautiful, the prince of right and truth,

suten net *Men-χeper-Rā* *ȧu* *maa* - *nȧ*

{king of the North and South,} Men-kheper-Rā (*i. e.*, Thothmes III.) I have seen



neχtu *suten* *ȧrit* - *nef* *ḥer* *setu* *nebt* *ȧn-*

the victories {of the King [which]} he wrought over lands all. He

nef *uru* *nu* *Ṭahi* *em* *seq*[*er*]*ȧ* *ānχ*

brought the nobles of Tchahi as captives alive

er *Ṭa - merȧ* *ḥaq* - *nef* *ṭemȧu* - *sen*

to Egypt, he captured cities their

nebu *śāṭ* - *nef* *mennu* - *sen* *ȧn* *set* *āḥā*

all, he cut down their trees, not a country {rose in rebellion}

em hu - f nuk smen pa nexṯu

during his time, I made permanent the victories

ârit - nef ḥer set nebt âru em ān

[which] he wrought over country every, making [them] into writing

mâ ârit II. *ān menfitu embaḥ ḥen senehi*

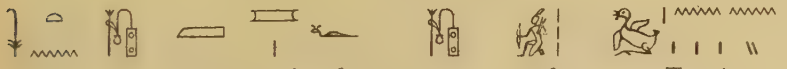
as [they] were made. {Inscribed the soldiers} before [his] Majesty, enlisted

ťamu en neferu erṭāt reχ sa neb

the recruits of the young troops, made to know person every

ârt - f em menfitu er ťer - f ân

what belonged to him among the company all of it, the



suten ān maā meri - f ān menfitu Ťanni

royal scribe veritable loving him, the scribe of the soldiers, Tchanni,

maāχeru III. *âu śes-nâ neter nefer neb taui*

triumphant. I followed the god beautiful, the lord of the two lands,

Men-χeper-Rā ṭā ānχ Rā mâ ťetta ān - nâ menfitu āśt

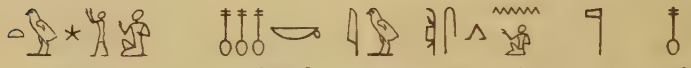
Men-kheper-Rā, giver of life, sun-like {for ever,} I enlisted soldiers many.
(*i. e.*, Thothmes III.)

FROM THE STELE OF SESH, A SCRIBE.

[XVIIIth dynasty.]

i - nȧ *χer - k* *Un-neferu* *maa - ȧ*

I have come to you, Un-neferu, that I may see



tuau - ȧ *n.feru-k* *ȧu* *śes - nȧ* *neter* *nefer*

and that I may adore thy beauties. I have followed the god beautiful,

ȧn *ḥeť - ȧ* *utu - nef* *nebt* *per - nȧ* *χer*

not {have I done / contrary} to what he commanded all. I have come forth with

ḥesut *en* *ḥesi - f* *ȧn* *ḥesi*

the favoured ones of his praise, not is praised

χebṯ - nef *nuk bak* *χu* *en* *neb - f*

the doer of evil by him. I am a servant noble of his lord,

meḥ - ȧb *en* *ȧmi* *het-ā* *neχen - ȧ* *er*

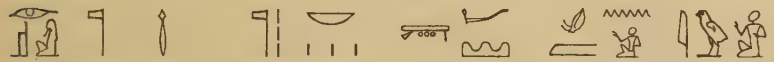
filling the heart of him that is in the palace. {I passed my childhood} in

bu *χer* *ḥen-f* *ȧri* *ṯeṯet* *en* *neb-f*

the place where was his Majesty, doing {the things spoken} by his lord.

Ausȧr *ān* *ḥesb* *menmenu* *Seś* *ṯeṯ-f* *ȧ*

Osiris, the scribe, the accountant of cattle Sesh, he saith: Hail



Ausȧr neter āa *neteru nebu* *Ta-ṯeser* *setem-nȧ* *ȧu-ȧ*

Osiris god great, and gods all of Ta-tchesert, hear me, for I am

ḥer āś-nek *rer* *ȧb-k* *en* *seśa-nek*

crying to thee. Let return thy heart to {that which thou hast ordained,}

ȧn *neter* *seχemet* *ȧri-nef* *ḥer-entet*

for not doth God forget what he hath made, in order that

nefu-k *en* *ānχ* *āq* *er* *χat-ȧ* *meḥit-k*

thy breath of life may enter into my body, {and thy north wind}

neṯemet *er* *feni-ȧ* *mākuȧ* *em* *maā* *χeru*

sweet into my nostrils. Verily I am true of voice,

nefer *en* *χert* *ȧb* *ḥesut-ȧ* *em* *suten*

good of disposition of heart, my praises were in the royal

per em ment ȧu śes - nȧ ḥeq er nemmat-f

house daily. I have followed [my] prince in his goings,

ȧn ȧri - ȧ sep χasi em seχeru - f

not have I caused a case of failure in his plans

neb ȧn ťeṭ reθ er - ȧ petrȧ - nef ȧn

all, never said men concerning me, "Behold him". Not

uni - ȧ ȧn beta - ȧ ȧn χeper seχeṭ - ȧ

did I wrong, not did I evil, not caused I injury,

ȧn āqu χer ḥaχ - ȧ ťer mesti - ȧ

not hath entered wickedness into me since my childhood,

ȧpu ḥer ȧrit maāt en neb ťaui nuk

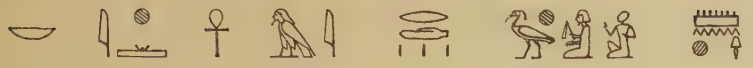
but only the doing of {the right and truth} of the lord {of the two lands.} I

ȧs uaḥ ȧb χer neter i en nȧ ḥer

behold, was constant in heart unto God. I have come over

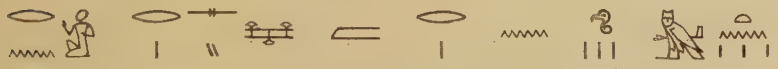
māten nefer en āq ȧb en meri seťamāt

the path fair of straightness of heart, and of the love of virtues (?)
(*i. e.*, justice)



neb *ȧχ* *ānχ* *ba-ȧ* *ruṭ* *χu - ȧ* *menχ*

all. O may live my soul, may grow my *khu,* may flourish



ren - ȧ *resi* *em* *re* *en* *reθ* *mā - ten*

my name entirely in the mouth of men with you.

i - nȧ *em* *ta* *pen* *en* *ānχu* *baiu* *er*

I have come into earth this of the living, O ye souls, to

unen *ḥenā - ten* *em* *Ta-teser* *nuk* *uā* *ȧm - ten*

be with you in Ta-tchesert; I am one of you,

betu - f *ȧsfet* *nȧst - ȧ* *χer - ten*

he hath abhorred sin, may I be proclaimed before you

em *χer* *hru* *ȧn* *sa - f* *seānχ* *ren - f*

in the course of day [every]. His son maketh to live his name,

ȧn *Meḥu*

the scribe Mehu.

FROM A SEPULCHRAL STELE.

[XVIIIth dynasty (?).]

suten ṭā ḥetep Ausâr ḥeq ṭetta neter āa neb

Royal may give oblation Osiris, prince of eternity, god great, lord

Abṭu Ap-uat qemā Ap-uat meḥt Anpu âm

of Abydos, Ap-uat of the south, Ap-uat of the north, Anubis dweller

ut Ptaḥ-Seker neb śeta - θâ âṭ ṭā - sen

{in the town of embalmment,} Ptah-Seker, lord of the hidden place, may they give

χu em pet us[r] em ta maāχeru em Neter-χert

glory in heaven, strength upon earth, triumph in Neter-khert,

pert āq er âsi - â qebḥ - â śuit - f (sic)

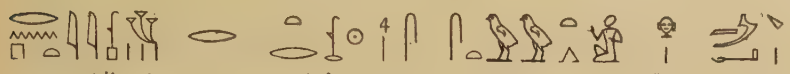
{and a coming forth from and} a going in to my tomb. May I refresh my shadow,

surâ - â mu em mer - â hru neb uaṭ

may I drink water from my pool day every, may flourish

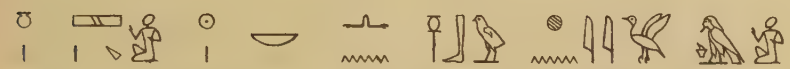
āt - ȧ neb ṭā - nȧ Ḥāpi ḥu ḥetepet

my limbs all, may give me the Nile food, and offerings,



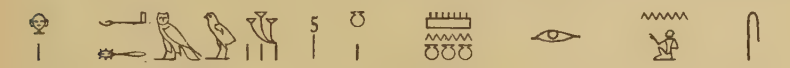
renpit er trȧ - s setuut - ȧ ḥer maā

and flowers at its season. May I walk by the side



nu śe - ȧ hru neb ȧn ȧbu χeni ba - ȧ

of my lake day every without ceasing. May alight my soul



ḥer āχamu nu mennu ȧri - nȧ - s

upon the branches of the trees [which] I have made them,
(*i. e.*, planted)

seqebḥ - ȧ ḥer χeru neh - ȧ ȧm-ȧ tau

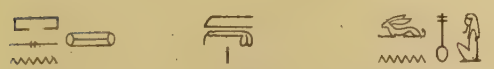
may I cool myself under my sycamores, may I eat the bread

en ṭāṭā - sen ȧu - nȧ re er meṭ - ȧ

of their giving, may be to me a mouth that I may speak

ȧm - f mȧ Ḥeru - śesu peru - ȧ χer ṭes

with it like the Horus followers, may I come forth bearing a vase



persen embaḥ Un-nefer

and cakes in the presence of Un-nefer.

THE STELE OF ÀMEN-ḤETEP, A ROYAL SCRIBE AT MEMPHIS.

[XVIIIth dynasty (?).]

un - nek pet un - nek ta

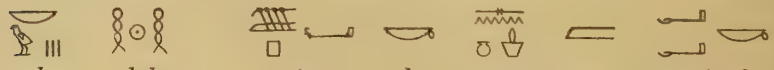
May be opened to thee heaven, may be opened to thee earth,

un - nek uat em Neter-χert per - k

may be opened to thee a way in the underworld. {Mayest thou come forth,}

āq - k ḥenā Rā usten - k mà

mayest thou go in with Rā, mayest thou walk like



nebu ḥeḥ seśep - k sennu em āāui - k

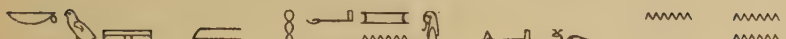
the lords of eternity, mayest thou receive cakes in thy hands,

ḥeptet āb ḥer χaut Ḥeru ānχ ba - k

and bread pure upon the altar of Horus. May live thy soul,

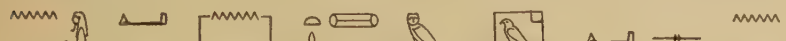
ruṭ meṭu - k āb ḥrà - k em uat

{may germinate thy sinews and muscles,} may pierce thy face into the way



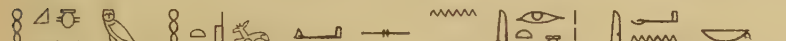
keku *em* *Ḥāp* *ṭā - f* *nek* *mu*

of darkness, Hapi may he give thee water,



Nu *ṭā-f* *nek* *tau* *em* *Ḥet-Ḥeru* *ṭā - s* *nek*

Nu may he give thee cakes, Hathor may she give thee

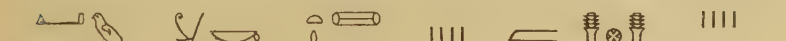


ḥeqt *em* *Ḥetem* *ṭā - s* *nek* *ârtet* *âā - k*

beer, Ḥetem may she give thee milk. Mayest thou wash

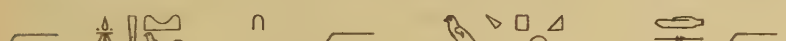
reṭui-k *ḥer* *âner* *nu* *heḳ* *ḥer* *nepert* *ent* *mefket*

thy feet upon the block of silver [set] with studs of turquoise.



ṭā-tu *nek* *tau* *IV* *em* *Ṭeṭṭeṭ* *VIII*

May be given to thee bread {on the 4th [day]} in Tattu, {on the 8th [day]}



em *Âbṭu* *XII* *em* *U-peqet* *ṭesi* *em*

in Abydos, {on the 12th [day]} in the district of the Gap,[1] a vase in

Per-Rā *en* *Âusâr* *suten* *ān* *mer* *per* *ur*

the Temple of Rā to Osiris, the royal scribe, governor {of the House} Great (*i. e.*, Heliopolis)

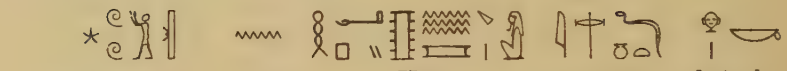
em *Men-nefer* *Âmen-ḥetep* *ân* *sa - f* *seânχ* *ren - f*

in Memphis, Âmen-hetep. His son maketh to live his name.

[1] *I. e.*, the country round about Abydos near the opening in the mountains through which souls were supposed to pass into the next world.

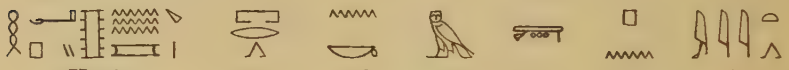
FROM A HYMN TO ḤĀPI, THE GOD OF THE NILE.

[XVIIIth or XIXth dynasty.]



ṭuauu *en* *Ḥāpi* *ȧneťet* *ḥrȧ - k*

A Hymn of praise of Ḥāpi. Homage to thee



Ḥāpi *per - nek* *em* *ta* *pen* *it*

Ḥāpi! Thou comest forth in land this, coming

em *ḥetep* *er* *seānχu* *Qemt* *ȧmen*

in peace to make to live Egypt, hidden one,

semu *keku* *em* *hru* *ḥes* *nu*

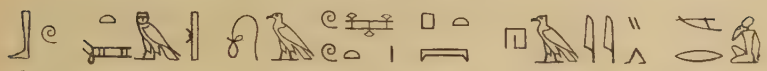
guide of the darkness on the day [when] it is [his] pleasure to

semu *āui* *seχet* *qemamu*

guide it, waterer of the fields which hath created

Rā *seānχu* *ȧb* *nebt* *ʿsesurȧ* *set*

Rā, making to live animals all, making to drink the land



bu tem uauut pet ḥai mer

without cessation, the way of heaven descending, friend

ṯau ṯabu χerpu neprà

of bread and drink, giver of the divine corn,

seuaṯet ābet nebt Ptaḥ neb remu em

making to flourish workshop every, O Ptah! O Lord of fish, when

χentiθi qebḥ ȧn apṭu

riseth the inundation not do waterfowl

ḥai ḥennui ȧrí peru seχeperu beti

alight upon {the fields sown with seed,} maker of wheat, creator of barley,

seāḥāu - f re peru usfau ṯebāu-f

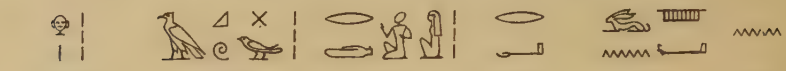
he maketh to endure the temples, repose of his fingers

sfenṯ - f χer ḥeḥ nebt nemmeḥu

is his abomination for {millions of years,} {[he is] the lord} of the poor and needy.

ȧr χeba - ṯu em pet neteru χer

If wert overcome thou in heaven the gods would fall upon

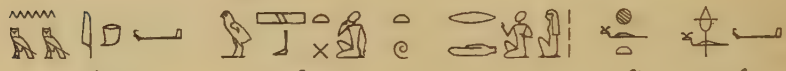


ḥrâu *aqu* *reṭ* *erṭā* *un* *en*

their faces, and would perish men. [He] causeth {to be opened / by means} of

menmen *ta* *ter - f* *âu* *seru* *śerâu* *ḥer*

the cattle the whole earth, and princes and peasants



nemmâta *uśebt - tu* *reṭ* *χeft* *χesef-*

lie down and rest. Make answer to thee mankind when he meeteth

f *âu* *qeṭu - f* *χnemu* *uben - f* *χer*

[them]. His form is [that of] Khnemu, [when] he shineth upon

ta *ḥāā* *χer* *χat* *nebt* *em* *reštu*

the earth [rise up] shouts of joy, for bodies all [are] joyful, [and]
(*i. e.*, people)

θes *nebt* *seśep - nef* *sebaât* *âbeḥet*

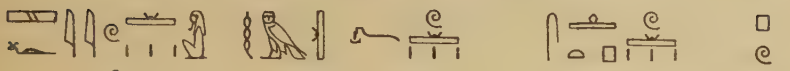
mighty man every receiveth food, and tooth

nebt *kefau* *ân* *kau* *ur*

every hath power [over food]. {[He is] the / bringer} of food, the mighty one

ťefau *qemamu* *nefer* *nebt* *neb*

of provisions, the creator of good things all, the lord

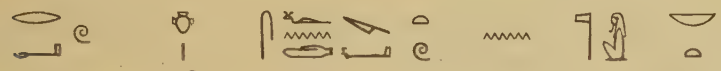


śefiu *neṯem* *setepu* *seḥetepu* *pu*

of meats (?) pleasant and choice, if one maketh offerings it is

ȧm - f *seχeperu* *stimu* *en* *menmen*

by him. He maketh to grow the herbs for the cattle,



erṭāu *ȧb* *sfenṭ - tu* *en* *neter* *nebt*

[he] giveth [his] heart to what is sacrificed unto god every.
(*i. e.*, he taketh heed)

neter sentrd *ṯepti* *pa* *enti* *er* *χet - f* *θetet*

Incense the choicest is that which is in his train, he is lord

em *ta* *sen* *meḥ* *uṯat* *seb*

of the lands two. [He] filleth storehouses, heaping high

śentut *erṭāu* *ȧb* *aχet* *nemmeḥu*

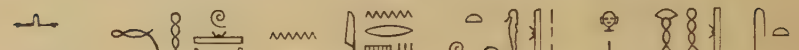
the granaries, and paying heed to the affairs of the poor and needy.

seruṭ *er* *meḥ* *ȧbeb* *nebt* *ȧn*

{He maketh plants to shoot} to satisfy those that desire all, not

ketket *er-es* *set* *seχeperu* *ȧqemu* *peḥti*

is [he] brought low thereby. He maketh to be a shield [his] strength,



ân meḥu en âner tut ḥer uaḥ - set

Not can [he] be figured in stone, in the images on which are set

seχet ârat ân qemḥu entuf ân

{the double crown [with] uraei,} not to be seen is he, neither

bakâ ân χerpu - tuf ân seśeṭ - tuf

works nor offerings can be made to him, not {can he be brought out}

em śettau ân reχ - tu bu entuf ân

from [his] secret places, not is known the place where he is, not

qem tepḥet ânu ân nâit enti

is [he] found [in] shrines inscribed, not is there a habitation which is

tennu - f ân semu em âb - k

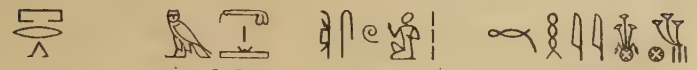
sufficiently large for him, not can he be depicted in thy heart.

nehamu - nek ťamu - k χareṭu - k tu

Thou hast rejoiced thy peoples [and] thy children.

neť χet. tuk em qemâ ment hapu

Thou art a protector in the south, stablished are [thy] laws



per *embaḥ* *śesu* *meḥi*

[when thou] appearest before [thy] followers in the North.

surȧ - *tu* *mu* *maat* *neb* *ȧm* - *f* *erṭāu*

Absorbed is the water of eye every in him, taking

ȧb *ḥau* *neferu* *uben* - *nek* *em*

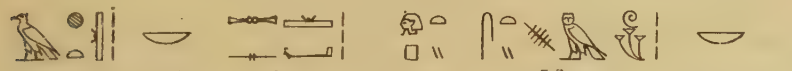
heed to abundance of good things .... Thou shinest in

nut *ta* *ḥequ* *χer* *sa* - *tu* *mer* *χu*

city the princely, then is satisfied the owner of

nefert *ḥanre* *seśeni* *śerȧu*

wealth, rejecteth the lily the humble man,



aχet *neb* *θes* *ṭepti* *s[t]imu* *neb*

things all are in condition choice, [there is] food of all kinds

mā *χarṭu* - *nek* *seχem* *en* *su* *ȧmu*

with thy children. If he provideth not things to eat

bu *nefer* *χanre* *āuit* *pa* *ta*

happiness forsaketh the habitations, the earth

hait *ḥer* *fetfet* *ḥu* *Ḥāpi*

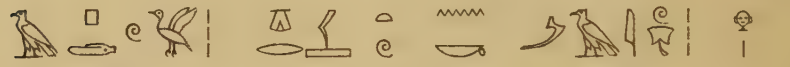
falleth to ruin. O flood of Hapi,

uṭennu - tu *nek* *sfenṭ - tu* *nek* *ḍua*

offerings are made to thee, are sacrificed to thee oxen,

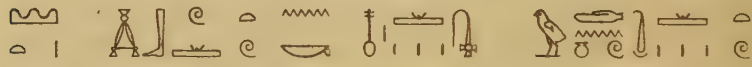
ḍri - tu *nek* *ābu* *āat* *uśa - nek*

are celebrated for thee festivals great, are slaughtered for thee



apṭu *ḳer - tu* *nek* *maḍu* *ḥer*

the fowls of the air, are snared for thee the lions upon the



set *ṭebu - tu* *nek* *neferu* *uṭennu - tu*

mountain, are paid to thee burnt offerings. Offerings are made

en *neter* *nebt* *mȧ* *ḍri* *en* *Ḥāpi*

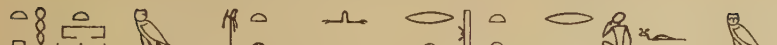
to god every in proportion as they are made to Hapi.

neter sentrȧ *aχ* *pet* *ḍua* *unṭu*

Incense, the..... of heaven, oxen, calves,

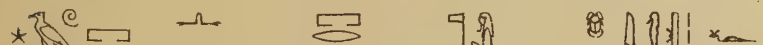
apṭu *nesi* *ḍri* *en* *Ḥāpi*

the fowls of the air [are] offered by fire. Maketh Hapi



tepḥet *em* *Uast* *ȧn* *reχ - tu* *ren - f* *em*

storehouses in (or caverns) {the land of Thebes,} not known is his name in



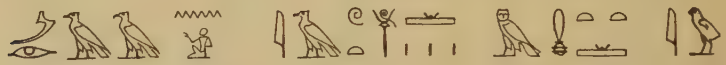
ṭuat *ȧn* *per* *neter* *χeperȧ - f*

the underworld, not maketh manifest the god his forms [there],

usfa *seχeru*

idle [are] imaginings [concerning them].

THE PROVERBS OF ṮUAUU-F-SE-KHARTHÀI.



maa - nȧ *ȧaut* *em* *mȧtet* *ȧu*

I have seen (*or* considered) labour likewise, being

em *ṯeṯet* *θes* *pen* *ȧm - set* *ṯā - ȧ*

the words of proverb this concerning it. I will make

meri - k *ānu* *mut - k* *ṯā - ȧ* *āq*

thee to love literature thy mother, I will make to enter [its]

neferu em ḥrȧ - k *urṯ* *su* *ḳert* *er* *ȧaut*

beauties before thee, greater is it but than {dignities and honours}

nebṯ *ȧn* *un* *em* *ṯa* *pen* *meṯet*

of all kinds, not is it on earth this a [mere] word.

śaā - nef *uaṯet* *ȧu-f* *em* *χarṯu-*

He who began {to benefit [from it]} {while he was} among the children

ṯu *neṯ* *χert - ṯuf* *ṯu* *ḥab* *f* *er* *ȧriṯ*

shall prosper his affairs. One sendeth him to carry out

ȧput *ȧn* *i - f* *ṭā - f* *su* *em*

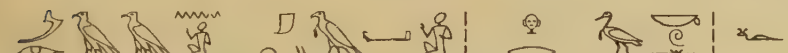
embassies, [the man] who goeth not, one placeth him in a

ṭȧauθ *ȧn* *maa - nȧ* *ḳesti* *em*

bond of restraint. Not have I seen the blacksmith on a

ȧput *nubiu* *hab - f* *ȧu* *ḥer*

mission, nor the metalworker sent [as envoy] is he, but I have



maa - nȧ *χemti* *ḥer* *baku - f*

seen the metalsmith at his work

er re en *ḥerit - f* *ťeba-f* *mȧ*

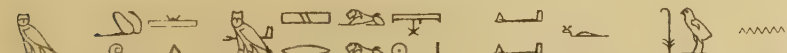
at the mouth of his forge: his fingers are like

χet *emsuḥu* *χenś* *su* *er* *suḥt*

the things of crocodiles, he stinketh more than the eggs

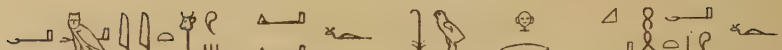
reremu *χaāqu* *ḥer* *χaāqu*

of fish. The barber shaveth



em *ṗeḥu* *māśer* *ṭāṭā - f* *su* *en*

far into the evening: [when] he setteth himself to



āmāit *ṭāṭā - f* *su* *ḥer* *qāḥāt - f*

eat lie placeth himself upon his elbow (*or* shoulder).

ṭāṭā - f *su* *er* *mert* *er* *mert* *er*

He betaketh himself from house (?) to house to

uχaχ *er* *χaāqu - f* *qenen - f*

seek after his men who need shaving, he worketh violently

āāui-f *er* *meḥ* *χat - f* *mà* *net* (or *bàt*) *àmi*

his two arms to fill his belly, even as bees eat

er *kat - set* *qennuiu* *em* *χennu*

from their labours. A weaver within

nait *bàn* *su* *er* *set ḥemt* *masti - f*

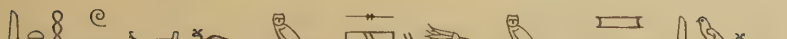
the factory, wretched is he more than a woman. His legs

àm - f *er* *re* *en* *àb - f* *àn* *tepà - nef* *nifu*

are under him at the door of his heart, not breatheth he the air.

àr *χeba - nef* *em* *hru* *em* *seχet - tu*

If he fail for a day in weaving,



ȧṭḥu - f em seśeni em mer (?) ȧu - f

he is dragged out like a lily from the pool. He,

ṭā - f āqu nu ȧri er ṭāt

he giveth the bread of the doorkeepers to let

petrȧ - f ta ḥeṭ seχennuiu

him see the light. The dyer

ṭebā-f ḥuau sti ȧri māau

his fingers stink [with] the smell of the keeper of dead bodies.

maa-f uāu mā ḥuru - nȧ ȧn

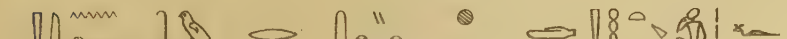
His two eyes are destroyed by want of [rest], not

χesef - f ṭet - f urś - f em śāṭ

draweth back he his hand, he passeth his time in the cutting up

en ȧst betu - f pu ḥebsu ṭebuu

of garments, an abomination is he [in his] clothes. The shoemaker



bȧn su er si χer ṭebḥet - f

unfortunate is he most of all, for he chattereth

em er neḥeḥ uťa - f uťa

everlastingly, his strength is the strength

māau peṣḥet - f ȧmeskau

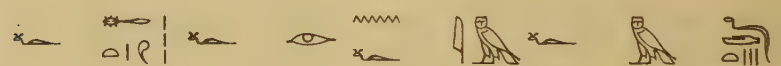
of dead bodies, he feeds upon leather.

ṭensmen ȧm - k ur śefit em

Being overburdened thyself by the Great of Terror do not

ṭeṭet meṭet en ḥapu ȧu ḥapu-

speak words of concealment, [for] he who acteth



f χat - f ȧri - nef ȧm - f em ṭeṭet

secretly his body worketh it against himself. Do not speak

meṭet en per-ā - ȧb ȧu ḥems-tu ḥenā - k

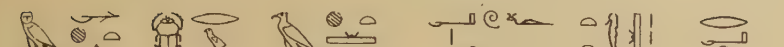
words of pride, even when thou art sitting with thyself,

ki ṭeṭ em uāu em ṭeṭet ḳer

{otherwise said,} alone by thyself. Let not [a man] speak calumny

er mutet - f er ȧbu ser pen ȧr

against his mother for the sake of Chief this.



emχet χeperu aχet āāui-f tu erṭāu

After hath come [to a man] wealth, let his hands be firm, {and let him give}

ȧb sfenṭ - f em erṭāt ḥer set ḥenā - k

his heart its desire; do not set [thyself] against it {[when thou art] with thyself,}

ki ṭeṭ em uāu ȧu χasi su χat

otherwise said, alone. By keeping in subjection the belly

setem - tu nek ȧr sa - tu χemt en tau

thou wilt be listened to. If thou hast eaten three loaves of bread,

sāau hanu sen en ḥeqt ȧn

and hast drunk vessels two of beer, not

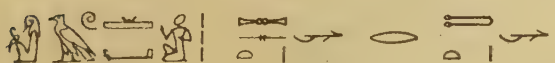
ṭeruu χat ābau ḥer set ȧr

being filled [thy] belly, contend against it. If

(*i. e.*, against greediness)

sa - tu en ki em āḥā mā

is satisfied another [therewith], do not stand up with those



sau θest er θet

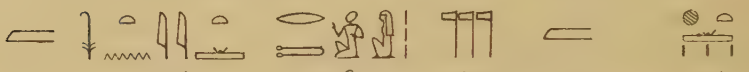
who break a board upon a stake.

THE DESTRUCTION OF MANKIND.

[XIXth dynasty.]

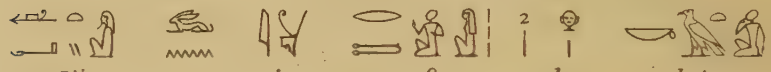
neter *χeper* *ťesef* *em - χet* *un - nef*

[Rā is] the god [who] created himself after he had risen



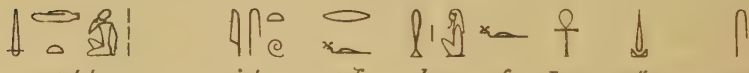
em *sutenit* *reθ* *neteru* *em* *χet*

in royalty [over] men and gods, as well as [over] things,



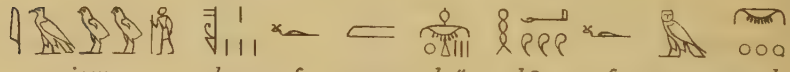
uāti *un* *ȧn* *reθ* *ḥer* *kat*

the only One. Was mankind · uttering



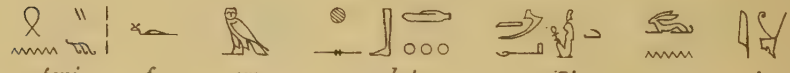
meṭet *ȧstu* *ereť* *ḥen - f* *ānχ* *uťa* *senb*

words [saying]:— Behold now, His Majesty, life, strength, health,



ȧauu *ḳesu - f* *em* *ḥeť* *ḫāu - f* *em* *nub*

has grown old, his bones are like silver, his limbs are like gold,



śeni - f *em* *χesbeṭ* *māāt* *un* *ȧn*

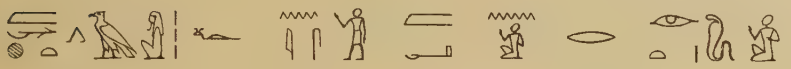
his hair is like lapis-lazuli real. Was

ḥen - f *ḥer* *setem* *meṭet* *ȧn* *reθ*

His Majesty hearing the words [which spake] mankind.

ṯeṭ ȧn ḥen - f ānχ uṫa senb en enti

Said His Majesty, life, strength, health, to those who were



em-χeta - f nȧs mā - nȧ er maat - ȧ

following him: Call, bring to me my eye,

er Śu Tefnut Seb Nut ḥenā ȧtfu

and Shu, and Tefnut, and Seb, and Nut and the fathers

mut uneniu ḥenā - ȧ ȧstu - ȧ em Nu

and mothers who were with me when, behold, I was in Nu,

ḥenā χer neter - ȧ Nu ȧn - nef

together with my god Nu. Let him bring

śenθi - f ḥenā - f ȧn - nek set em

his ministers with him, bring thou them in

ketket ȧm maa reθ ȧm

silence, that not may see mankind, not

uār ȧb - sen i - k ḥenā - sen er ḥet āat

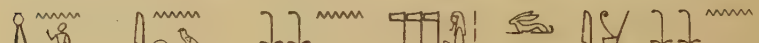
may flee their hearts. Come thou with them into the temple,

ṯeṯ - sen *seχeru - sen* *ṯertu* *iu - ȧ*

and let them speak (*i. e.*, give) their advice, thus {I will go forth}

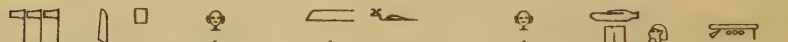
em *Nu* *er* *bu* *χeper - nȧ* *ȧm*

from Nu unto the place where I came into being,



ȧn-nȧ *ȧntu* *enen* *neteru* *un* *ȧn* *enen*

let be brought to me there those gods. Were those



neteru *ȧpen* *ḥer* *ḳesui-f* *ḥer* *ṭchen* *ṭa*

gods those on both sides of him, were they bowing to the earth

embaḥ *ḥen - f* *ṯeṯ - f* *meṯet - f* *embaḥ*

in the presence of His Majesty. He spake his words {in the presence}

ȧtf *semsu* *ȧri* *reθ*

of [the] father of the firstborn gods, the maker of men,

suten *reχit* *ṯeṭ* *ȧn* *sen*

and the king of those who have knowledge. They spake

χeft *ḥen - f* *meṯu* *en* *n* *er* *setem-*

before His Majesty :— Speak to us, for we are

n set ṯeṭ ȧn Rā en Nu neter

listening to them. Saith Rā to Nu :— O god
(*i. e.*, to thy words)

semsu χeper - nȧ ȧm - f neteru ṯepāu

firstborn, came I into being from whom, and ye gods ancestors,

mȧ - ten reθ χeperu em maat - ȧ

take ye heed to mankind, they have turned against my eye,

ka - en - sen meṯet er - ȧ ṯeṭ - nȧ ȧrit - ten

they speak words against me. Tell me [what] ye would do

er - es mā - ten - uȧ ḥeḥi - ȧ ȧn sma-

concerning it. Give ye me, {search out for me [a plan].} Not will I slay

nȧ set er setem - uȧ ṯeṭθȧ - ten er - es

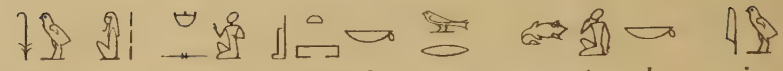
them until I have heard what ye shall say concerning it.

ṯeṭ ȧn ḥen en Nu sa - ȧ Rā neter āā

Said the Majesty of Nu :— O my son Rā, god greater

er ȧri su ur er qemaiu

than [he] that made him, older than those divine beings who created



su *ḥems* *ȧuset - k* *ur* *senṯ - k* *ȧu*

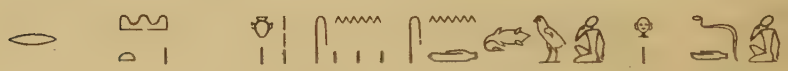
him! fixed is thy throne, great is the fear of thee; let

maat - k *er* *uaiu* *ȧm - k* *ṯeṯ*

thine eye be upon those who have blasphemed against thee. Saith

ȧn *ḥen* *en* *Rā* *mā - ten* *set* *uār*

the Majesty of Rā :— Behold ye them fleeing



er *set* *ȧbu - sen* *senṯu* *ḥer* *ṯeṯ-*

unto the mountains, their hearts are afraid by reason of what they

en - sen *ṯeṯ* *ȧn* *sen* *χeft* *ḥen - f* *ṯā*

have said. Said they before his Majesty :— Cause

(*i. e.*, the gods said)

śem *maat - k* *ḥau* *- s - nek* *set*

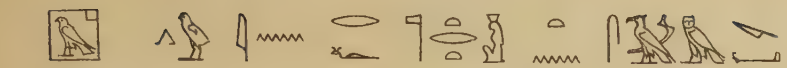
to go forth thine eye, [and] let it destroy for thee those [who]

ua *em* *ṯu* *ȧn* *maat* *χenti*

blaspheme [thee] with wickedness. Not an eye existeth

ȧm - s *er* *ḥu* *- k* *set* *ha - s* *em*

among them which can resist thee [when] it descendeth in



Ḥet-Ḥeru *iu* *ȧn* *eref* *neterț* *ten* *smam*

{the form of Hathor.} Went forth then goddess this, it slew

nes *reθ* *ḥer* *seț* *ťeț* *ȧn* *ḥen* *en*

the people on the mountain. Said the Majesty of

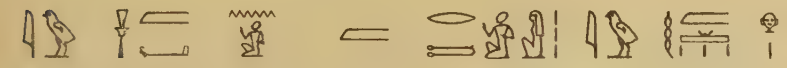
neter pen *iu* *em* *ḥetep* *Ḥet-Ḥeru* *ȧrit* *en* *ȧrit*

this god :— Come, come in peace, Hathor, the deed is done (?)

14

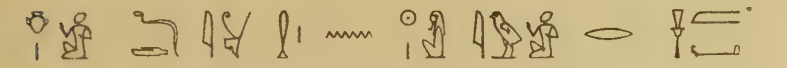
ťeț *ȧn* *neterț* *ten* *ānχ - k* *nȧ*

. . . . . Said goddess this :— Thou livest for me.



ȧu *seχem - nȧ* *em* *reθ* *ȧu* *neťem* *ḥer*

[When] I had gotten power over men it was pleasing to



ȧb-ȧ *ťeț* *ȧn* *ḥen* *en* *Rā* *ȧu-ȧ* *er* *seχem*

my heart. Said the Majesty of Rā :— I will gain the mastery

15

em *sen* *em* *suten* *em* *se-ānṭu - set* *χeper*

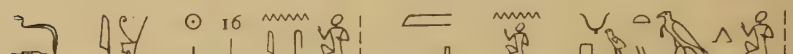
over them as king, destroying them. It came to pass that

Seχet *pu* *śebebet* *ent* *ḳerḥ* *er* *rehet*

Sekhet of the offerings of the night waded about

ḥer snef - sen śaā em Suten-ḥenen

in their blood beginning in Suten-ḥenen.



ṯeṭ ȧn Rā nȧs mā - nȧ ȧpùti

Said Rā :— Call, bring me messengers

χau śȧnnu seχs - sen śut

swift and speedy, they [who] can run like the wind

en χaṭ ȧn ȧn tu enen ȧputi

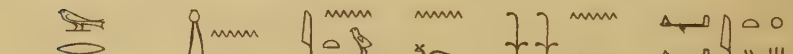
of the body. One brought these messengers

ȧpen ḥer āāui ṯeṭ ȧn ḥen en neṭer pen

these straightway. Said the Majesty of god this :—

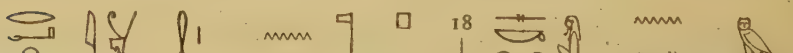
śa - sen er Ābu ȧn - nȧ ṭāṭāȧt er

Let them go to Elephantine [and] bring me mandrakes in



ur ȧn ȧn tu nef enen ṭāṭāȧt

great number. One brought to him these mandrakes,



erṭā ȧn ḥen en neṭer pen Sektet enti em

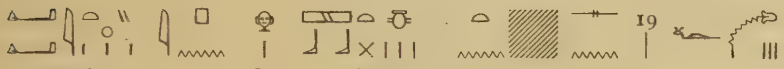
[and] gave the majesty of god this to Sektet who is in

Ànnu ḥer neṯ ṭāṭāàt àpen àstu χer ḥent

Heliopolis to crush mandrakes these. Behold when the women

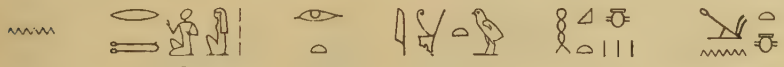
ḥer teš perṯu er ḥeqt erṯā àn tu

were crushing the barley for beer, and they were placing



ṭāṭāàt àpen ḥer śebebet ten . . . . snef

mandrakes these in the beer-vessels [they became] the blood



en reθ àrit àn tu ḥeqt ārnet

of men. Made they of beer vessels

MMMMMMM iu àn eref ḥen en suten net (bàt)

seven thousand. Came then the majesty of {the king of the North and South,}

Rā henā neteru àpen er maa enen

Rā with gods these to see this

ḥeqt àstu ḥeṯ ta en smama

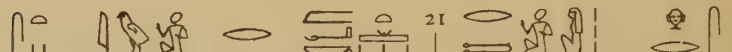
beer. Behold, when it had become day after the slaughter

reθ àn netert em sesu sen nu

of men by the goddess during their period (?) of

χentiθit *met* *ȧn* *ḥen* *en* *Rā* *neferiui-*

sailing up the river, said the majesty of Rā :— Good is it,



set *ȧu - ȧ* *er* *māket* *reθ* *ḥer-s*

good is it. I am for protecting mankind against her.

ṯet *ȧn* *Rā* *fai* *māset* *er*

Said Rā :— Let them carry and bring them to
(*i. e.*, the vases)

bua *nes* *sma* *reθ* *ȧm* *ḥep* *ȧn*

the place in which she slew mankind there. Commanded

ḥen *en* *suten net* (*bȧt*) *Rā* *em* *neferu*

the majesty of {the king of the North and South,} Rā during the beauties

ḳerḥ *er* *erṭāt* *setet - tu* *enen* *stert*

of the night to make to pour out these {vases of sleep-producing (?) beer,}

un *ȧn* *aḥet* *enti* *pet* *ḥtu* *ḥer* *meḥ* *em*

were the fields of the heavens four filled with

mu *em* *baiu* *en* *ḥen* *en* *neter* *pen* *śemt*

liquid by the Will of the majesty of god this. Came

an *netert* *ten* *em* *ṭuaiu* *qem* - *nes*

goddess this in the morning, found she

(*i. e.*, Sekhet)

enen *ḥer* *meḥt* *nefer* *ȧn* *ḥrȧ* - *set* *ȧm*

this [heaven] flooded, joyful became her face thereby,

un *ȧn* *set* *ḥer* *seurȧ* *nefer* *ḥer* *ȧb* - *set*

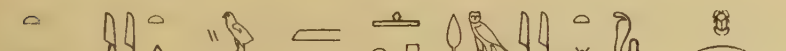
was she drinking [thereof], pleasing [was it] to her heart,

i - *nes* *teχ* - *θȧ* *ȧn* *saa* - *nes*

she came being drunk, not knew she

reθ *ṯeṭ* *ȧn* *ḥen* *en* *Rā* *en* *netert*

mankind [again]. Said the majesty of Rā to goddess



ten *it* - *iu* *em* *ḥetep* *amit* *χeper*

this :— Come, come, in peace, {O gracious goddess, [and henceforth]} there were

nefert *em* *Amem* *ṯeṭ* *ȧn* *ḥen* *en* *Rā*

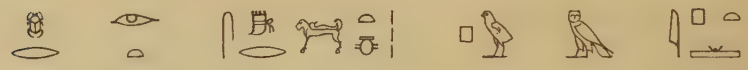
beautiful women in Amem. Said the majesty of Ra

en *netert* *ten* *ȧri* *en* *set* *sṯertet*

to goddess this :— Let be made for her {vases of sleep-producing drink}

em trâiu renpit âpen set er ḥent - â

at seasons of the [new] year these; {they [shall be] / in proportion} {[to the number] of / my handmaidens.}



χeper ârit sṯert pu em âpt

There were made {vases of sleep- / producing drink} according to the number

ḥent ḥeb en Ḥet Ḥeru 26 ân reθ

of the handmaidens of the festival of Hathor by mankind

neb ṯer ḥru ṯepi ṯeṯ ân ḥen en Rā

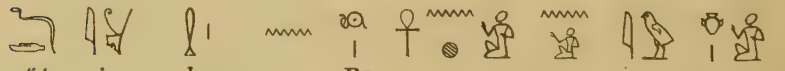
all since the day first. Said the majesty of Rā

en netert ten ân âu mer en heh

to goddess this :— Behold there is [to me] a pain of the fire

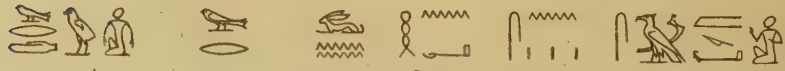
en mer χeper χer trâiu 27 ân mer

of sickness, cometh to me whence the pain?



ṯeṯ ân ḥen en Rā ânχ - nâ âu âb-â

Said the majesty of Rā :— I am alive, [but] my heart



urṯu ur unen ḥenā sen smam - â

hath become weary exceedingly of being with (*i. e.*, with men) them. I have slain

set *sep* *en* *ȧti* *ȧn* *un* *ānṭ*

them, {[but there is] a remnant} of {worthless ones,} not was [their] destruction

āutu *ā-ȧ* *ṭeṭet* *en* *neteru* *enti* *aṃ - χet - ſ*

as wide as my power. Said the gods who were in his train :—

em *beh* *em* *urṭ - k* *ȧu-k* *seχem - θȧ*

Do not remain in thy weariness, thou art mighty

em *merert - k* *ṭeṭ* *ȧn* *ḥen en* *neter* *pen*

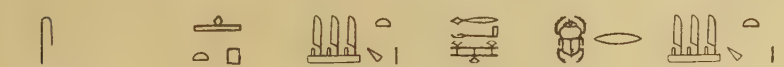
according to thy will. Said the majesty of god this

en *ḥen* *en* *Nu* *ḥāu - ȧ* *aheṭ* *em*

to the majesty of Nu :— My members [are] powerless for

sep *ṭepi* *ȧn* . . . . . *ṭeṭ* *ȧn* *ḥen - f* *ānχ* *uṭa*

the first time, not . . . . . Said his majesty, life, strength,



senb *ḥetep* *seχet* *āāa* *χeper* *Seχet-*

health :— {Let there come into being} a field great : {and there came into being} Sekhet-

ḥetep *pu* *ȧarâṭ - ȧ* *semu* *ȧm*

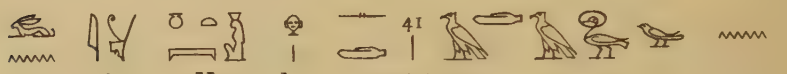
ḥetep ; I will plant green herbs therein :

seχeper Sekhet-aaru pu ḳer - a

and there came into being Sekhet-aaru; I will furnish [it with]

sau em χet nebt aχaχ pu sebu

beings of things all which sparkle, that is to say [with] stars.



un an Nut ḥer seṭaṭa en

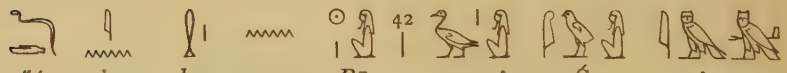
Was Nut trembling in [all

qa ṭeṭ an ḥen en Rā ḥiua - na

her] form. Said the majesty of Rā :— I will make to exist

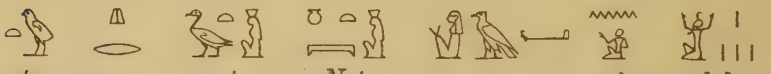
ḥeḥ ḥer tua seχeper ḥeḥ pu

millions to praise [me] : and there came into being millions.



ṭeṭ an ḥen en Rā sa - a Śu ammā

Said the majesty of Rā :— O my son Shu, give



tu χer sat Nut sa - na ḥeḥ

thyself to [my] daughter Nut, and protect for me the millions

ḥeḥ am ānχ - sen em χeχu

of millions [who are] there, they live in darkness.

THE WAR OF RAMESES II AGAINST THE KHETA.

[XIXth dynasty.]

I.

neter nefer χerp peḥ peḥ āā neχtu

The god beautiful, the Power, doubly mighty, great of strength,

heṭ set nebt suten net (bât) Usr-maāt-Rā-setep-en-Rā

subduer of foreign lands all, {king of the North and South} {Usr-maāt-Rā-setep-en-Rā,}

sa Rā Rā-meses meri Ámen pa āḥā àri en

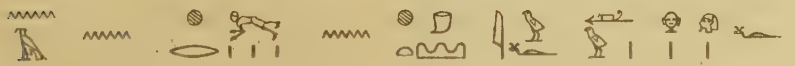
son of the Sun, Rameses, beloved of Àmen. The halt [which] made

ḥen - f àu-f ḥems ḥer meḥt àment Qeṭeś

his majesty. He was encamped at the north-west of Kadesh,

àu-f ḥer āq em χennu pa χeru āā en

he was going in among the enemy mighty of



na en χeru en Χeta àu-f uāu ḥer ṭep - f

those of the wretched ones of Kheta. He was alone by himself,

ȧn *ki* *ḥenā-f* *qem-nef* *ȧnḥu* *su*

not another [was] with him, he found surrounding him

MM + *D* *en ā* *en ḥetrȧu* *em* *ftet* *χat*

two thousand five hundred horsemen in four companies

em *uat-f* *nebt* *ȧu-f* *ḥer* *ȧuȧu-sen* *ȧr-u*

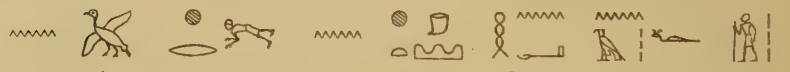
on his path every. Was he smiting them making them

em *ȧniu* *χer ḥāt* *sesemut-f* *ȧu-f* *ḥer*

into corpses before his horses. Was he

χaṭeb *uru* *neb* *en* *set* *neb* *na* *senu*

slaying the princes all of foreign lands all, the brethren

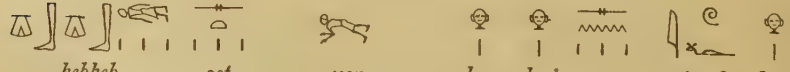


en *pa* *χer* *en* *χeta* *ḥenā* *naif* *seru*

of the wretched one of Kheta together with his nobles

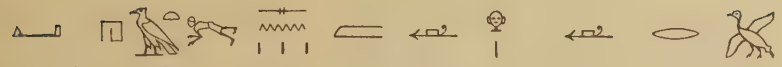
āau *naif* *menfitu* *taif* *neθḥetr* *ȧu-f* *ḥer*

mighty, his soldiers, his cavalry. Was he



ḳebḳeb - *set* *χer* *ḥer ḥrȧ-sen* *ȧu-f* *ḥer*

casting down them throwing [them] upon their faces. Was he



ṭā *hat* - *sen* *em* *uā* *ḥer* *uā* *er* *pa*

making to fall them one upon the other into the

mu *nu* *Árenθ* *ȧu* *ḥen* - *f* *em sa* *sen*

water of the Orontes. Was his majesty [following] after them

mȧ *mȧu* *ḥes* *ḥer* *χaṭb* - *sen* *em* *ȧuset* - *sen*

like a lion savage to slay them in their places.

ȧst *pa* *χer* *en* *χeta* *āḥā* *ānnu* *āāui* - *f*

Behold the wretched one of Kheta rose up to turn his hands

em *ȧaiu* *en* *neter* *nefer*

in supplication to the god beautiful.
(*i. e.*, the king).

II.

neter *nefer* *āba* *ḥer* *menfitu-f* *ṭer* - *f*

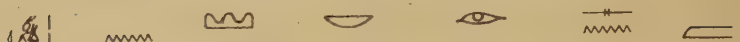
The god beautiful fighteth for his soldiers, he destroyeth

petet paut *suten* *qen* *sep sen* *em* *nexṭ* *ȧn* *un*

{the nine foreign nations,} a king brave, twice, (or twofold) with strength. Never

ȧri - *nef* *sen* *āq* *em* *āšt*

hath been made [his] second. Going in among the multitudes

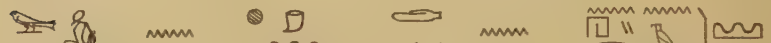


menfitu *en* *set* *neb* *ârit* - *sen* *em*

of the soldiers of foreign lands all [he] was making them into

tebtebet *ḥebs* *ârit* *ḥer* - *f* *em* *metet*

dead men. A reckoning was made for him of the *phalli*



ur *en* *Ḫeta* *ṭeṭ* *en* *Neherina*

of the chiefs of Kheta [and] the hands of Mesopotamia.

HYMN TO RĀ BY HUNEFER.

[British Museum papyrus No. 9901.]

[XIXth dynasty.]

ṭua Rā χeft uben - f em χut ȧbṭet

Praiseth Rā when he riseth in the horizon eastern

ent pet ȧn Ausȧr Hu-nefer maāχeru ṭeṭ - f

of heaven Osiris Hunefer, triumphant. He saith :—

ȧneṭ ḥrȧ - k Rā em uben - f

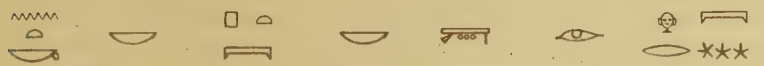
Homage to thee, [O thou who art] Rā in his rising and

Temu em ḥetep - f uben - k sep sen

Tmu in his setting. Thou risest (twice),

pesṭ - k sep sen χāā - θ em suten neteru

thou shinest (twice), being diademed as the king of gods.



entek neb pet neb ta ȧri ḥeru

Thou art the lord of heaven, the lord of earth, the maker of celestial

χeru *neter* *uāu* *χeper* *em* *sep*

and terrestrial beings, God One, who came into being in time

ṭep *ȧri* *taiu* *qemam* *reχit*

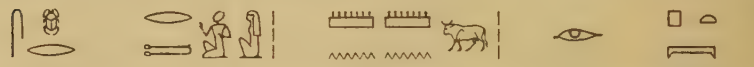
primeval. The maker of the universe, the creator of mankind,

ȧri *Nu* *qemam* *Ḥāpi* *ȧri* *ent*

the maker of Nu, the creator of Ḥāpi (Nile), the maker of
(*i. e.*, celestial waters)

mu *seanχ* *ȧm* - *s* *θesu* *ṭuu*

water, making to live [what] is in it, knitting together the mountains,



seχeper *reθ* *menmen* *ȧri* *pet*

making to come into being men and cattle, the maker of heaven

ta *nini* *en* *ḥrȧ* - *k* *ḥept* - *θ* *Maāt*

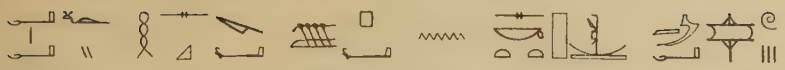
{and of earth.} Praise and homage to thy face, {O thou who art embraced} by Maāt

er *trȧui* *nem* - *k* *ḥert* *em* *āut* *ȧb*

at the two seasons. Thou stridest {over the heights of heaven} in joy of heart,
(*i. e.*, morn and eve)

Mer-ṭestes *χeper* *em* *ḥetep* *Nekȧ* *χer*

{the Lake Tchestches} becometh satisfied [thereat]. Nekȧ hath fallen,
(*i. e.*, a foe of Rā)



āāui - f *ḥesq* *seśep* *en* *sektet* *maāu*

his arms are cut off. Receiveth the *sektet* boat (*i. e.*, the boat of the rising sun) winds, and

nefer *ȧm* *karȧ - f* *ȧb - f* *neṯem* *χāāu*

glad is he who is in his shrine, his heart rejoiceth [when] rising

em *seχem* *en* *pet* *uā* *sepṭ* *pert*

in the Form of heaven. O One [self]-provided, who cometh forth

em *Nu* *Rā* *em* *maāχeru* *ḥun* *netri*

from Nu, Rā in triumph, child divine,

āuā *ḥeḥ* *utet - s* *mes* *su* *ṯesef* *uā*

heir of eternity, its offspring, gave birth he to himself. One

ur *tennu* *ȧru* *suten* *ṯaiu* *ḥeq*

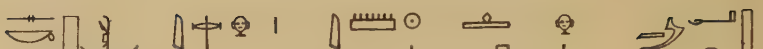
mighty, manifold of forms, king of the universe, prince

Ȧnnu *seś* *em* *ṯetta* *paut* *neteru* *em* *hennu*

of Ȧnnu (Heliopolis) traversing eternity. {The company of the gods} sing praises

en *uben - k* *χenen* *ȧm* *χut* *seqa* *em*

at thy rising sailing on the horizon, O exalted one in



sektet *ȧnetʿ ḥrȧ-k* *Ȧmen-Rā* *ḥetep* *ḥer* *maāt*

{the *sektet* boat.} Homage to thee Ȧmen-Rā, resting upon *maāt*, (*i. e.*, thou art governed by unchanging laws).

ťa - k *ḥert* *ȧu* *ḥrȧ* *neb* *maa - nek*

Thou passest over the upper regions, doth face every see thee;

ruṭ-k *seqeṭeṭ* *ḥen - k* *satu - k*

thou germinatest, strideth on thy majesty, thy rays are

em *ḥrȧu*

upon [all] faces.

FROM THE PAPYRUS OF RAMESES III.

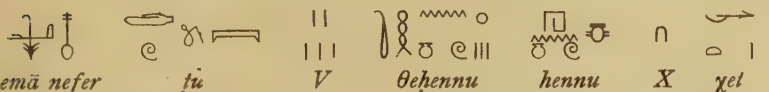
[XXth dynasty.]

nerāu *I* *ḥeṭ* *em* *qeḥqeḥ* *annu* *II*

Goat, one. Silver in beaten tablets, two.

nenibu *III* *χemti* *em* *qeḥqeḥ* *ānnu* *IV*

Trees, three. Bronze in beaten tablets, four.



qemā nefer *ṭu* *V* *θeḥennu* *hennu* *X* *χet*

Linen fine garments, five. Crystal, measures ten. Wood

en *ānti* *XV* *ānti* *hannu* *XX*

of *ānti* unguent, fifteen. *Ānti* unguent, measures twenty.

ḥeṭet *mesθâ* *L* *reθ* *100* *māfek*

Plants, measures fifty. Men, one hundred. Turquoise,

χeperâ *200+20+4* *θeḥen* *χetem* *1000+500+50*

scarabs, 224. Crystal, rings, 1550.

tau nefer *ãuf* *śāi* *9000 + 800 + 40 + 5*

Nefer bread, flesh, cakes, 9845.

tau nefer *tau* *berber* *40,000 + 6000 + 500*

Nefer bread, loaves of pyramid form, 46,500.

tau nefer *tau* *het* *en* *utennu*

Nefer bread, loaves white for offerings

100,000 × 5 + 70,000 + 2000 *ḥetep* *tau nefer* *āqu*

572,000. Total, *nefer* bread, cakes

śeben *100,000 × 28 + 40,000 + 4000 + 300 + 50 + 7*

various 2,844,357.

THE LEGEND OF RĀ AND ISIS.

[XXth dynasty.]

Re *en* *neter* *netert* *χeper* *ṯesef*

Chapter of the god divine, the creator of himself,

ȧri *pet* *ta* *māu* *en* *ānχ* *χet*

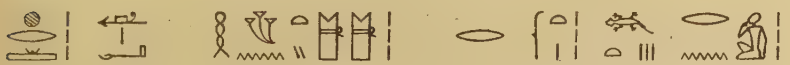
the creator of heaven, earth, breath of life, fire,

neteru *reθ* *āut* *menmenu* *ṯetfet*

gods, men, beasts, cattle, reptiles,

apṯ *remu* *suten* *reθ* *neteru* *em*

fowl of the air, fish, king of men and gods in



χer *uā* *ḥenti* *ȧr* *renput* *āšt* *renu*

form one [to whom] *ḥenti* periods are as years, many of names,

ȧn *reχ* *pfi* *ȧn* *reχ* *pfi* *neteru*

not known are they, not know them the gods.

ástu Áuset em set saa en ṯeṯ

Behold Isis {was in the form} of a woman, skilful in words,

χak áb - s er ḥeḥ em reθ setep

sick at heart was she of the millions of mankind, she chose

er-es ḥeḥ em neteru ápt - set

for herself the millions of the gods, she deemed [of more value]

ḥeḥ em χu án χem - set

the millions of the spirits. Was not it possible for her [to become]

em pet ta mâ Rā árt ḳert

in heaven and earth like Rā, and to make herself mistress

ta netert ka - set em áb - set er

of the earth and a goddess, she meditated in her heart, by

χer ren neter śepsi ástu āq en

means of the name of the god sacred? Behold came in

Rā hru neb em ḫāt qet smen - θá

Rā day every at the head of [his] sailors, and was stablished

ḥer nesti χuti ȧaut neteri

upon the throne of the two horizons. Had grown old the divine one,

ennu - nef re-f sati - f nebȧut - f

he dribbled at his mouth, he shot out what flowed from him

er ta peḳas en su seχer ḥer

upon the earth, what he spat out fell down upon

sat sek - nes Ȧuset em ṭet - set

the ground. Kneaded Isis in her hand

ḥenā ta unnet ḥer set ḳeṭ - nes

with earth that which was on it, she built
(*i. e.*, made)

set em ṭeṭfeti śepsi ȧri en set

it in the form of a serpent sacred, making it

em qaȧ ḥeti ȧn nemunemuȧ - s

in the form of a dart. Not went forward it

ānχ - θȧ er χeft - set χaā - set ḥamu

alive before her face, [but] she left it lying

ḥer uat āpep neter āa ḥer set er ȧba - f

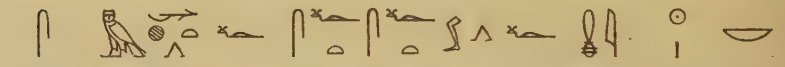
on the path went the god great along it according to his wish

emχet taui-f neter śepsi χāā - f er

in his two lands. The god sacred rose [and came]

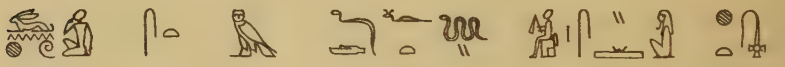
ḥa neteru em Āa-perti ānχ uṯa

forth, the gods of the great double house, life, strength,



senb emχet - f sefetsefet - f mȧ hru neb

health, following him; he strode on as [he did] day every.



unχu - set em ṯetfet śepsi χet

Shot out its fang the serpent sacred, and the fire

ānχet per - θȧ ȧm - f ṯesef ṯer - nes

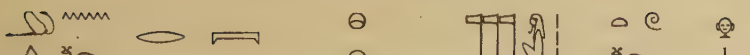
of life was going out from his own body, it destroyed

ȧmi na āśu neter neteri - f

the dweller among the cedars, the god divine he opened

re - f χeru en ḥen - f ānχ uṯa senb

his mouth, the cry of his Majesty, life, strength, health,



peḥ - nef er pet paut neteru tuf ḥer

reached up to heaven. The company of the gods it was for [saying],

mā pu - u neteru - f ḥer petrā-u

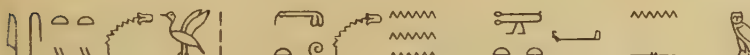
What is it? and its gods [were] for [saying], What is the matter?

ȧn qem - f er uśebt ḥer - f

Not found he [the power] to answer concerning it.

ȧrti - f ḥer χetχet āt - f neb

His two jawbones rattled, his limbs all



ȧstiti metu θetet - nef em

trembled, the poison gained the mastery in

ȧuf - f mȧ θetet Ḥāpi em χet - f

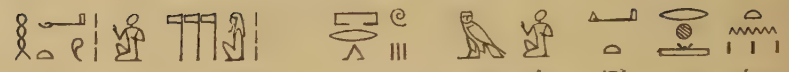
his members as gains the mastery Ḥāpi in his course.

neter āa smen - nef ȧb - f - f er

The god mighty stablished his heart, he cried out to

ȧmi χet - f māi - ten nȧ χepert em

those in his train :— Come to me, {you [who] are produced} from

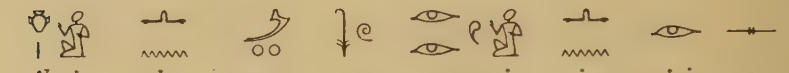


ḥāt - ȧ neteru peru em - ȧ ṭāṯ reχ - ten

my members, ye gods [who] came forth from me. Cause ye to know

χeperȧ - set ṭemu - entu χet mer reχ - set

Kheperȧ it, [I am] wounded by a thing deadly, knoweth it

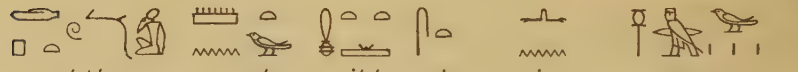


ȧb-ȧ ȧn maa su maa - ȧ ȧn ȧri - s

my heart. Not have seen it my eyes, not hath made it

ṭet - ȧ ȧn reχ - set em ȧri - nȧ nebt ȧn

my hand, not know [I] it who hath done it to me any one. Not



ṭeṭu ment mȧtet set ȧn mer

have I tasted pain like unto it, {not [anything]} is more painful

er-es ȧnuk ser sa ser mu χeperu

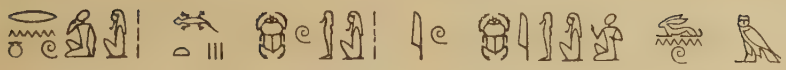
than it. I am a prince, the son of a prince, the issue produced

em neter ȧnuk ur sa ur

by a god. I am the great one, the son of a great one;

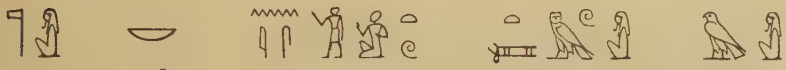
maut en ȧtf - ȧ ren - ȧ ȧnuk āšt

hath thought out my father my name. I am of many



rennu āšt χeperu ȧu χeperȧ - ȧ unu em

names, of many forms, my being existeth in



neter neb nȧs - ȧ - tu Temu Ḥeru

god every. I have been proclaimed by Tmu and Horus,

ḥekennu ȧu ṭeṭ ȧif - ȧ mut - ȧ ren - ȧ

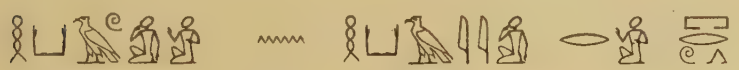
{ the gods who give names. } Have uttered my father and my mother my name,

ȧmen - set em χat-ȧ er mes - ȧ en

hidden was it in my body by my begetter so

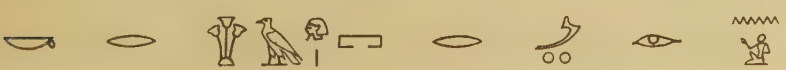
meri tem erṭāt χeperu peḥti

that not might be allowed to gain power



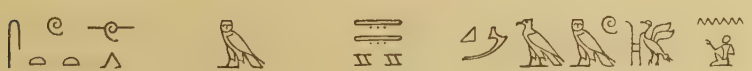
ḥekau - ȧ en ḥekai er - ȧ peru-

he who would enchant me by [his] enchantments over me. I had



k[uȧ] er ḥa er maa ȧri - nȧ

come from within to see what I had made,

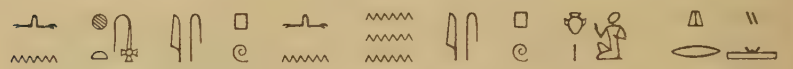


stutet em ṭaui qemamu - nȧ

[and] was passing through the universe [which] I had created,

em *ṭeṭem* *χer - ȧ* *ȧn* *reχ - ȧ* *su*

when [something] aimed a blow at me, not know I what.



ȧn *χet* *ȧs* *pu* *ȧn* *mu* *ȧs* *pu* *ȧb - ȧ* *χeri*

Fire is it? Water is it? My heart containeth

ḥāt - ȧ *ȧstiti* *āt* *χeri* *mes*

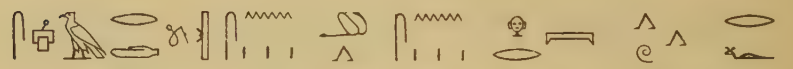
fire, my limbs tremble, my members contain the children

ḥesiu *ȧmmā* *ȧntu - nȧ* *mesu - ȧ*

of quakings. I pray you let be brought to me my children

neteru *χui* *meṭet* *reχi* *re - sen*

the gods, mighty of words, skilful is their mouth,



sarṭ - sen *peḥ - sen* *ḥer* *iu* *er-ef*

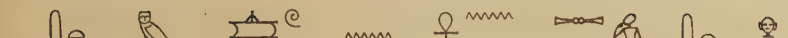
their powers they reach to heaven. Came to him

mesu *neter* *neb* *ȧm* *χeri* *ȧkebu - nef*

[his] children, god every there with his cries of weeping.

iu *en* *Ȧuset* *χeri* *χut - set* *ȧuset* *re-*

Came Isis with her powerful words, the place of

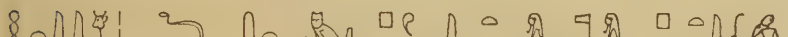


set em nifu en ānχ θes - set ḥer

her mouth with the breath of life, her incantations

ṭer ment meṭṭu - set seānχ ḳa

destroy diseases, her words make to live dead



ḥeti ṭeṭ - set mā pui ȧtf neter petrȧ

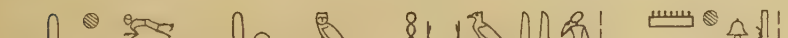
throats. Said she: What is this, O father divine, what is it?

ṭeṭfi ṭen mennu ȧm - k uā

A serpent hath shot sickness into thee, a [thing]

mes - k fa ṭep - f er-k ka

which thou hast made hath lifted up its head against thee. Verily



seχer - set em ḥekai menχ

shall be overthrown it by words of power beneficent,

ṭā - ȧ χetχet - f er maa sati - k neter

I will make it to depart in the sight of thy rays. The god

ṭeseri ȧpu - nef re - f ȧnuk pu śemi

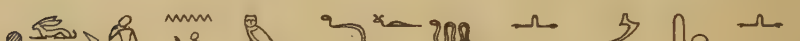
holy opened he his mouth [saying]: I was passing

ḥer uat sutut em tawi set-ȧ

along the way going through the two lands of my country

ȧba en ḏb-ȧ er maa qemamu-nȧ

wishing my heart to see what I had created,



χunen-nȧ em ṯeṭfi ȧn maa set ȧn

[when] I was bitten by a serpent not saw [I] it.

χet ȧs pu ȧn mu ȧs pu qebeḥ-kuȧ er

Fire is it? Water is it? I am colder than

mu ṯemem-kuȧ er seśet ḥāt-ȧ neb

water, I am hotter than fire. Members my all

er χeri ḥetet tuȧ ȧstiti

[are] in a state of sweat. I tremble,

maat-ȧ ȧn smen ȧn qemḥu-ȧ

my eye is without stability, not can I see

pet ḥu mu ḥer ḥrȧ-ȧ em trȧ

the heavens. Riseth water on my face [as] in the time

en *šemu* *ṭeṭ* *ȧn* *Ȧuset* *en* *Rā* *ȧ* *ṭeṭ* - *nȧ*

of summer. Said Isis to Rā :— O tell me

ren - *k* *ȧṭf* - *ȧ* *neter* *ānχ* *sa* - *tu* *ḥer*

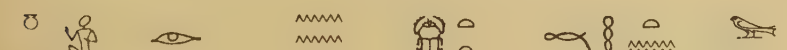
thy name, O my father divine, {[for] liveth} the person who [hath power] over

ren - *f* *ȧnuk* *ȧri* *pet* *ta* *θes*

his name. [Said Rā] :— I am the maker {of the heavens} {and the earth,} knitting together

ṭuu *qemamu* *unnet* *ḥer* - *f*

the mountain land, and creating what existeth upon it.



nuk *ȧri* *mu* *χepertu* *Meḥt* - *ur*

I am the maker of the water, {making to come} into being Meht-ur,

ȧri *ka* *en* *mut* - *f* *χeperu*

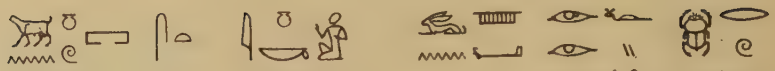
making the "Bull of his mother", the creator

netemnetemiu *nuk* *ȧri* *pet* *seśeta*

of love-joys. I am the maker of heaven and have decked

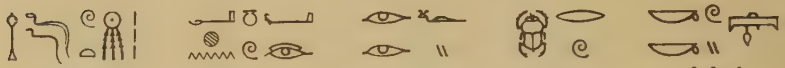
χuti *ṭāt-ȧ* *ba* *nu* *neteru* *em*

the two horizons, I have placed the soul of the gods



χennu - set ȧnuk un maaui-f χeperu

within it. I am [he who when he] opens his eyes becometh



ḥeteṭṭu āχennu maaui-f χeperu kekui

light, [when he] shutteth his two eyes becometh darkness.

ḥu mu Ḥāpi χeft utu - nef

Rise the waters of the Nile when he giveth the order,

ȧn reχ en neteru ren - f nuk ȧri

not know the gods his name. I am the maker

unnu χeperu hru nuk ȧpu ḥebu

of the hours, the creator of the days. I am the opener of the festivals

renpit qemamu ȧtru nuk

of the year, the creator of streams of water, I am

ȧri χet ānχet er seχeperu kaṭ en

the maker of the fire living making to be done the works of

am nuk χeperā em ṭuauu Rā em

the houses, I am Khepera in the morning, Rā in

ȧḥāu - f *Temu* *ȧmi* *māṧeru* *ȧn*

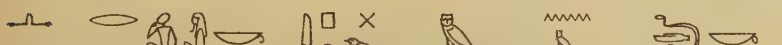
his culmination and Tmu in the evening. [But] not

χesef *met* *em* *ṧemi - set* *ȧn*

was driven the poison out of its course, not

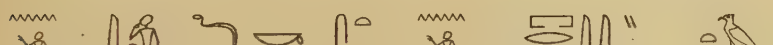
neṯem *neter* *āa* *ṯeṭ* *ȧn* *Ȧuset* *en* *Rā*

was relieved the god great. Said Isis to Rā :—



ȧn *ren - k* *ȧpu* *em* *na* *ṯeṭu - k*

Not is thy name mentioned among the things [which] thou hast said



nȧ *ȧ* *ṯeṭ - k* *set* *nȧ* *peri* *ṭa*

to me. O tell thou it to me, and shall come out the

meṭu *ānχ* *sa* *ṭemu - tu* *ren - f*

poison. Shall live a person being declared his name.

meṭu *ṯeṭemu - set* *em* *ṯeṭemu*

The poison it burned with burnings,

seχem - nes *er* *nebȧu* *en* *ārt* *ṯeṭ* *ȧn*

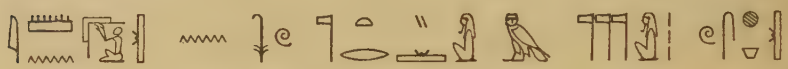
it was stronger than the flames of fire. Said the

ḥen en Rā ṭāt - nȧ ḥeḥuti mā Auset

Majesty of Rā :— I give myself to be searched out by Isis,

per em ren - ȧ em χat-ȧ er χat - s

shall come forth my name from my body into her body.



ȧmen en su neteri em neteru useχ

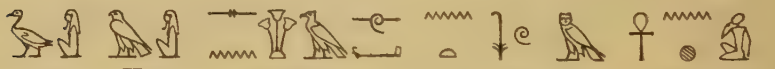
Hid himself the divine one from the gods, wide (*i. e.*, empty)

ȧuset em uȧa en ḥeḥ renput ȧr χeperu

was the seat in the boat of millions of years. When it becam

mȧ sep pert ent ȧb ṭeṭ - s en

about the time of the coming forth of the heart, she said to



sa Ḥeru senḥa ent su em ānχ

[her] son Horus :— Let bind himself him by an oath sworn by the life

neter erṭāt neter maaui-f neter āat

of the god, that may give the god his two eyes. The god great

uθes - nef ḥer ren - f Auset ur

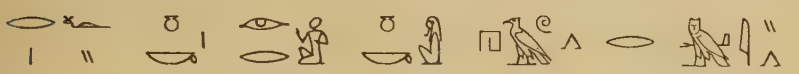
was taken from him his name, [and] Isis the great lady

ḥekatu *śept* *metu* *per* *em* *Rā*

of enchantments [said] :— Run, poisons, come forth from Rā.

maat *Ḥeru* *peri* *em* *neter* *nubâu* *en*

O Eye of Horus, come forth from the god and shine without



re - f *nuk* *âri - â* *nuk* *hau* *er* *mâât*

his mouth. I, I have worked. I dismiss to descend

ḥer *ta* *er* *metu* *seχemu* *mâki*

upon the ground the poison which hath been overcome. Verily

uθes *en* *neter* *âa* *ren - f* *Rā*

hath been taken from the god great his name. Rā,

ânχ - f *met* *mit* *θes rer* *men*

may he live! the poison may it die! and conversely. A certain one,

mes *en* *ment* *ânχ - f* *met* *mit*

the son of a certain one, may he live, the poison may [it] die.

ṭeṭ *en* *Âuset* *ur* *ḥent* *neteru*

[This] said Isis, the mighty lady, the mistress of the gods,

reχ *Rā* *cm* *ren - f* *tes-f* *ṭeṭet*

who knew Rā in his name his own. To be said

ḥer *tut* *cn* *Temu* *ḥenā* *Ḥeru* *ḥekennu*

over an image of Tmu and Horus the divine givers of names,

erpit *Ȧuset* *tut* *Ḥeru*

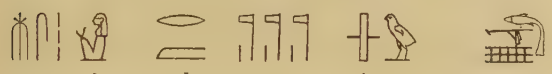
[and over] a figure of Isis, and an image of Horus.

FROM THE MONUMENT OF UAḤ-ÀB-RĀ EM KHU.

[XXVIth dynasty.]

seχa *ren - à* *nefer* *ḥenā* *ḥai - à*

May be remembered my name {[for] good} with [those of] my husband



mesu - à *er-ḳes* *neteru* *àmu* *χa*

and my children by the gods dwelling in the nome of Mendes.

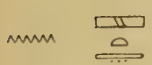
TEXTS FROM THE SARCOPHAGUS OF PAṬEPEP.

[XXVIth dynasty.]

1.

peseṧ - s *māt - k* *Nut* *ḥer - k* *em* *ren - s*

Spreadeth she thy mother Nut over thee in her name



en *Ṧeta*

of "Hidden".

2.

un - nek āā pet šeṯ - nek

Shall be opened to thee the doors of heaven, shall be unbolted for thee

āā seḥeṯ seṯep - θ mut-k nut

the doors of the stars of light, shall receive thee thy mother Nut.

3.

meṯ ȧn Ṭep - ṭu - f χent neter ḥeṯ ȧm

Saith he who is on his hill, the chief {of the divine house.} who is

Ut neb Ta-teser neter āa neb qeres

in Ut, the lord {of Ta-tcheser,} the god great, the lord of the sarcophagus,

erṭā - nȧ em - sa-s em sa neb

"I work behind her with protection every".

4.

un āā en χut āḥā - k

Shall be opened the doors of the horizon, thou shalt stand up

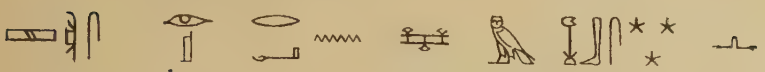
ȧref ta pen per em Tem

then on earth this coming forth as Tem.

5.

ḥetep - θ χu - ȧ em bener neb emm

Thou restest; my strength is with sweetness all among

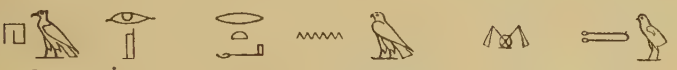


śesu Ausâr erṭā - nâ uat em χabesu ân

the servants of Osiris. I give a way among the stars. Not

mit - k ṭetta

shalt thou die for ever.

6. 

ha Ausâr erṭāt en Ḥeru ṭemṭ - θu

Hail Osiris! Granteth Horus [that] thou shalt be gathered together.

neteru sen - sen er-k em ren - sen pu en

The gods they join with thee in name their of

sen ent âteruit

"Brethren of the shrines of the North and South".

7.

ha Ausâr âḥ - nek neteru āt - k

Hail Osiris! Unite for thee the gods thy members,

ṭemṭ ḳesu - k seruṭ en Anpu mast - k

collecting thy bones. Maketh strong Anubis thy legs

χent mennu - f seśeṭ - f tu er pet

in his building; he leadeth thee into heaven.

8.

ha Ausâr ân - nek Ḥeru âbu neteru nebu em

Hail Osiris! {Bringeth / to thee} Horus {the / hearts} of gods all at

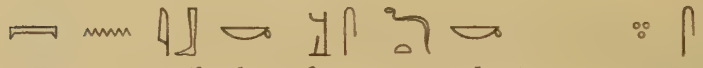
sep ân bân âm - sen mâ - f nem ânχ

once, not is there evil in them {in respect / of him,} {[O thou / who] again} livest!

9.

renp - k mâ qet - k Ausetet uben - s em

Thou becomest young as thou wast. Isis she shineth in

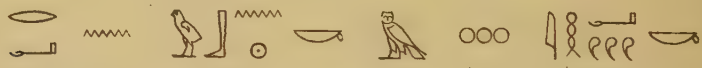


pet en âb - k θes-s ťet - k χu - s

heaven at thy wish, she raiseth up thy body, she strengtheneth

ḥāu - k ťetta

thy members for eternity.

10. 

erṭā - nâ uben - k em χu âḥā - k

I have granted that shalt shine thou, in splendour shall be thy limbs;

âm - k āś seḥetep - nek ka - k

not shalt thou lament; thou art at peace with thy Ka,

seḥetep - f - θu ťetta

it shall be at peace with thee for ever.

THE LEGEND OF THE SEVEN YEARS' FAMINE IN THE REIGN OF TCHESER.

renpit *met χemennu* *Ḥeru* *neter* *χat* *suten net*

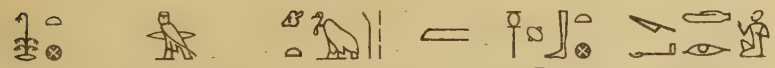
Year eighteen of Horus, the divine body, the king of the North and South,

neter *χat* . . . . . *neter* *χat* *Ḥeru nub*

the divine body, { the king of the North and South, } the divine body, the golden Horus,

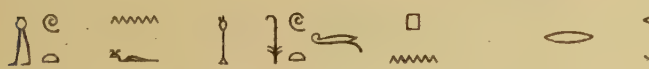
Ṯeser *χet* *ḥāt* *pā* *ḥeq* *ḥet*

Tcheser. When { [to] the hereditary prince, } the governor of the temples



reset *mer* *χenti* *em* *Ābet* *Māṭȧr*

of the south, the overseer of the Nubians in Ābet (Elephantine or Aswân) Māṭȧr,



ȧntu - nef *utu* *suten* *pen* *er* *erṭā*

was brought to him royal despatch this :— [This is] to make thee

reχ - k *un - ȧ* *ḳer* *qemui* *er* *ȧuset*

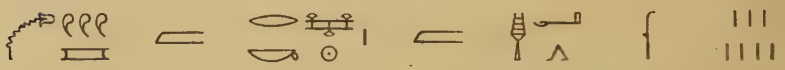
to know [that] I am possessing trouble upon the throne

urt er ȧmu ḥet āat un em senem

great for those who are in the great house. Is in affliction
(*i. e.*, palace)

ȧb-ȧ em ṭu er āa ur χeft tem iu

my heart because of an evil great exceedingly, for not hath risen



Ḥāpi em rek - ȧ em āḥā renpit seχef

the Nile in my time during a period of years seven.

ket nepi uśer renpit ḥuā χet neb

Scarce is grain, are lacking herbs, wanting are things all

qeq - sen χenp sa neb em [sennu]-f

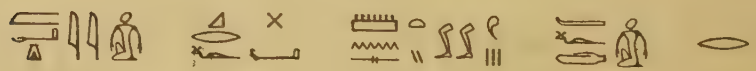
[which] they can eat. Stealeth man every from his neighbour.

ȧq - sen er tem śem χi em ȧkeb

They would run but cannot move. The babe is in tears,

ḥun em senb ȧa ȧb - sen

the child drags himself along, [as for] the old their heart



māḳi qeref menseti - u ḥufeṭ er

is stricken down; totter their legs [and they] sprawl upon

ta *āāui-u* *er* *χen-u* *sennu* *em*

the earth, their hands [lie] upon their bosoms. The nobles are

aḳu *seśu* *ṭebḥa* *sent* *χer* *χet*

empty of counsel, is broken open the treasury, instead of money

per *nefui* *unui* *neb* *em* *qem* *maāu*

cometh forth wind. Beings all are in distress. Hath meditated

ȧb - ȧ *ān* *er* *ḥāt* *neṫ* *un* *ȧm - ȧ*

my heart going back to the aforetime upon the deliverer who was in my place

trȧt *neteru* *heb* *χer heb ḥer ṭep* *I-em-ḥetep*

in the time of the gods, {the ibis-god,} the *kher-ḥeb* in chief, (*i. e.*, the chief reader) I-em-hetep (*i. e.*, Imouthis)

sa *Ptaḥ* *Res-ȧneb-f* *seb* *ȧuset* *mes*

the son of Ptaḥ of his South Wall. Where is the place of the birth (*i. e.*, of Memphis)

en *Ḥāpi* *mā* *trȧ* *ḥek-s* *neter* *netert*

of the Nile? Who then is its guardian? [What] god [or] goddess

ȧm - s *pe-trȧ-tu* *seχem-f* *un - f* *smen* *ȧp-*

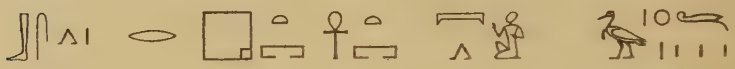
is in it? What then is his form? Is it he who hath announced

nȧ *āḥā* *renenet* *sem - ȧ* *en* *χent* *Ḥet-seχet*

to me the provisions {of the harvest?} I will go to the dweller in Ḥet-sekhet

su *ermen* *ȧb - f* *en* *sa* *neb* *er* *ȧri - sen*

who weareth out his patience on person every in [what] they do.

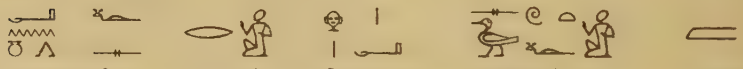


bes-ȧ *er* *ḥet* *ānχet* *peṭ-ȧ* *barā* (?)

I will enter into the house of life, I will unroll the written scrolls,

sem-ȧ *ā* *er - sen* *śȧs* *pu* *ȧri - nef*

I will bring [my] hand upon them. A going forth he made,
(*i. e.*, Māṭȧr)

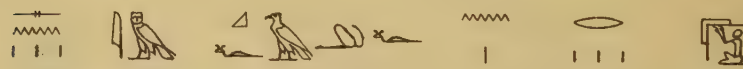


ānnu - f s *er - ȧ* *ḥer-ā* *saut - f - ȧ* *em*

he came back to me immediately, he informed me concerning

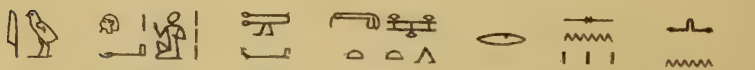
ḥait *Ḥāpi* *χet* *neb* *ān-*

the source of the Nile [and concerning] things all [which] written



sen *ȧm* *qefa - f - nȧ* *reu* *ȧmen*

are they therein. He revealed to me the chapters hidden

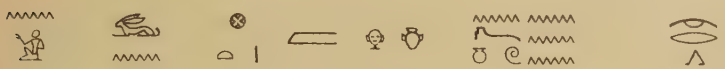


ȧu *ḳepāu* *θet* *metet* *er* *sen* *ȧn*

[my] ancestors took [their] way to them; not [existed]

sen - sen em suten ṯerṯer rek tem - f

their seconds with [any] king since the creation of time. He spake



nȧ un nut em ḥer-ȧb ennu sper

to me :— There is a town in the midst of the stream, cometh forth

Ḥāp [ȧm-s] Ābet pu ren - f ḥā ḥāt pu

Ḥāpi from it; Ābet is its name, { at the beginning } { the first town } was it.

II.

seneṯemṯem ȧb - ȧ ṯer setem - ȧ enen āq

Was doubly glad my heart when I heard this. [I] went in,

seś meru unχ ȧri

revealed [to me] the superintendents what was sealed. Was made

āb ȧri sem śeta ȧri

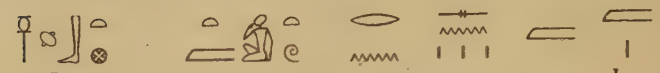
the libation, was made the celebration of the mysteries, was made

āb āat uṯen ta ḥeqt apṯ ȧḥ

an offering great, an offering of bread, beer, ducks, oxen [and]

χet neb nefer en neṯeru neṯeret ȧmu

things all good to the gods [and] goddesses who are in



Ābet *tem - tu* *ren - sen* *em* *ḳes*

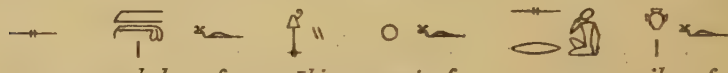
Elephantine, are proclaimed their names in the place [called]

sťer *ȧb* *em* *ānχ* *usr* *qem - ȧ* *neter* *āḥā*

"Resteth the heart in life and strength". I found the god standing

em *senk-ȧ* *seḥetep - nef* *em* *ṭua* *semeḥ-*

before my sight, he was gratified at [my] adoration, and I made

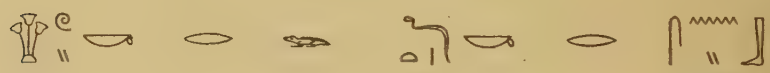


s *embaḥ - f* *ābi* *maat - f* *ser* *ȧb - f*

supplication before him. Opening his eyes, was moved his heart,

uaťet *χeru - f* *nuk* *χnemu* *nub - k* *āāui-ȧ*

spake his voice, {[saying]: I am} Khnemu thy creator. My two hands

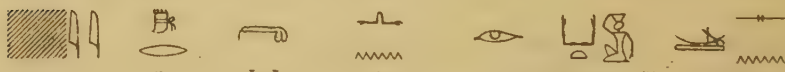


ḥaui - k *er* *seqa* *ťet - k* *er* *snib*

were upon thee to knit together thy body, to make healthy

āḥāu - k *ut-ȧ* *ab - nek* *āat* *χer* *āat*

thy members; I gave a heart to thee. Stones [lie] upon stones



. . . . *ťer* *baḥ* *ȧn* *ȧri* *kat* *ȧm - sen*

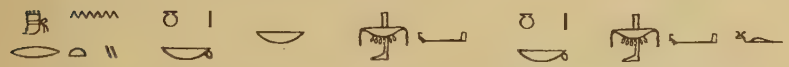
. . . from times of old, {[but] no one hath} done work with them

er ḳet ḥet neter er semaui smɯ

to build the temples of God, to repair what is in ruins,

er ȧb ȧterui ȧri ȧrit en neb - f

to carve the shrines of the North and South, [or] to do the work of his lord.



ťerenti nuk neb nub nuk nub - f

Because I am the lord, the creator, I am he [who] formed

s ťesef nu āa ur χep ḳer

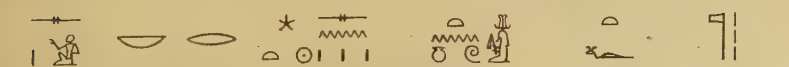
himself, the watery abyss great exceedingly which existed from

ḥāt Ḥāp χenθ er mer - f er

the beginning; the Nile riseth at his pleasure to make

senbet fa ḥer - ȧ ut - ȧ sem

healthy the labourer for me. I am the director [and] guide



sa neb er unnut-sen tennu tef neteru

of mankind all in their hour, a mighty god, the father of the gods,

Śu ur ḥer ta un merti

Shu, the mighty one, the prince of earth. Are the two halves (*i. e.*, east and west)

em *ṭebt* *ḳer - â* *χnemut* - *nâ* *sefeχ*

of heaven {the abode [which]} I possess. A fountain is to me, to open (?) it

reχ - â *Ḥāp* *seχen-tef* *er* *seχet* *seχen-tef*

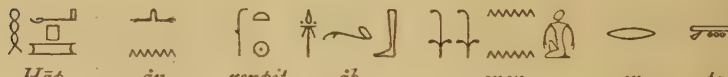
I know, Hapi (Nile) he embraceth the fields, his embrace

seχ *ānχ* *fent* *neb* *mâ* *seχen-ut*

maketh abundant {[the means] of life} for nose every, according (*i. e.*, all people) to [his] embrace

er *seχet* *er* *neχeχ* *seχer* *bes - â* *nek*

of the fields. . . . . I will make to flow for thee

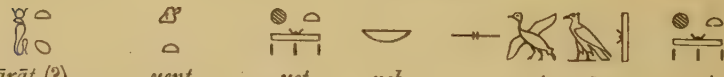


Ḥāp *ân* *renpit* *âb* *enen* *er* *ta*

Ḥāp (Nile), without a year of need, subsiding upon land

neb *reṭ* *semu* *neb* *en χertu* *χer* *neṭ*

the whole. {Shall shoot up} vegetation all, {shall bend [the plants]} [which] bear grain,



ārāt (?) *χent* *χet* *neb* *sepa* *χet*

the goddess shall be over things all, shall increase things

neb *em* *ḥeḥ* *er* *meḥ* *renpit*

all by millions according to the cubit of the year.

INSCRIPTION OF THE REIGN OF PTOLEMY V.

[Gizeh Museum, No. 5576.]

renpit *XXIII* *Qerpiaiset* *hru* *XXIV* *enti*

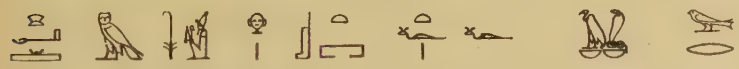
Year twenty-three, [month] Gorpaios, day twenty-four, which

ȧri *en* *ȧmu* *Ta-mert* *ȧbeṭ ftu* *pert*

maketh according to the people of Egypt month fourth of the spring,

hru *XXIV* *χer* *ḥen* *en* *Ḥeru* *ḥunnu*

day twenty-four, under the Majesty of Horus the child,



χāā *em* *suten* *ḥer* *ȧuset* *tef - f* . . . . . *ur*

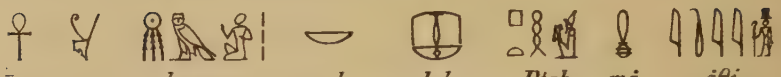
diademed as king upon the seat of his father, {King of the North and South,} mighty

peḥpeḥ *smen* *taui* *senefer* *Ta-mert*

of valour, the establisher of the two lands, making happy Egypt,

menχ *ȧb* *χer* *neteṙu* *Ḥeru nub* *uat*

beneficent of heart before the gods, the golden Horus, bestowing

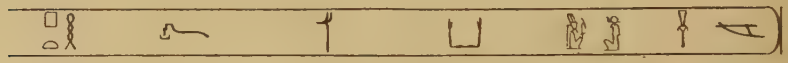


ānχ en hamemu neb ḥeb Ptaḥ mȧ ȧθi

life upon mankind, the lord of festivals Ptah like, prince

Rā mȧ suten net (or *bȧt*) *neterui ȧtf meri āu en*

Rā like, {king of the North and South,} of the gods the father-lovers the heir,



Ptaḥ setep usr ka Ámen Rā seχem meri

of Ptaḥ the chosen one, mighty one of the *ka* the Form of Rā beloved, of Amen,

sa Rā Ptualmis ānχ ṭetta Ptaḥ meri

son of the Sun, Ptolemy, may he live for ever, beloved of Ptah,

neterui per sa en Ptualmis ḥenā

the gods made manifest, son of Ptolemy and

Ársenat neteru ȧtf meri ȧb en

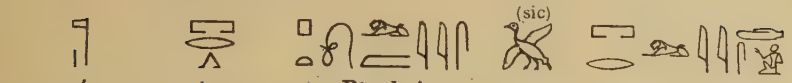
Arsinoë, the gods the father-lovers, [being] priest of

Álksánṭers ḥenā neterui neṭ ḥā neterui sen

Alexander and of the gods Saviours, and the gods brothers,

ḥā neterui menχ ḥenā neterui ȧtf meri ḥā

and the gods beneficent, and the gods father-lovers,



neter *per* *Ptualmis* *sa* *Perriṭes*

and the god made manifest Ptolemy, the son of Pyrrhides,

ȧu *Ṭemeṭriat* *sat* *θurimkus*

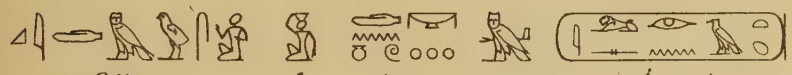
was Demetria, the daughter of Telemachus,

fa *śep* *en* *qen* *mā* *Bareniḳat*

the bearer of the reward of valour of Berenice

ta *menχ* *ȧu* *Ȧrsenat* *sat*

the beneficent, was Arsinoë the daughter



Qȧṭmus *fa* *ṭennu* *mā* *Ȧrsenat*

of Cadmus, the bearer {of the basket} of Arsinoë,

ta *sent-s* *mer* *ȧu* *Irenat* *sat*

the sister-lover, was Irene, the daughter

Ptualmis *ȧb* *en* *Ȧrsenat* *ta*

of Ptolemy, the priestess of Arsinoë, the

ȧtef - s *meri hru pen* *seχaui* *ȧu* *meru*

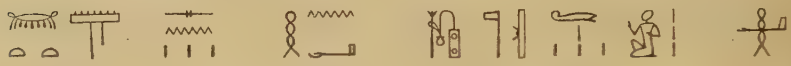
father-lover, on day this was made a decree. Were the governors

mau (?) *peru* *neter ḥenu* *ḥeru seśetau* *neter ābu*

of the temples, the priests, {those over the mysteries,} the divine libationers

āq *er* *bu* *ṯeser* *er* *smer* *neteru* *em*

[who] go into the place sacred to dress the gods in



satet - *sen* *ḥenā* *ānu neter śāt* *ḥā*

their apparel, and the scribes of the holy books, and

θi *peru ānχ* *ḥenā* *na* *ki* *ābu*

the sages of the two houses of life, and the other priests

i *em* *ȧteruit* *ḥeṯ net* *ȧu* *Ȧneb-ḥeṯet*

come from the shrines {of Upper and Lower Egypt} to White Wall. (Memphis)

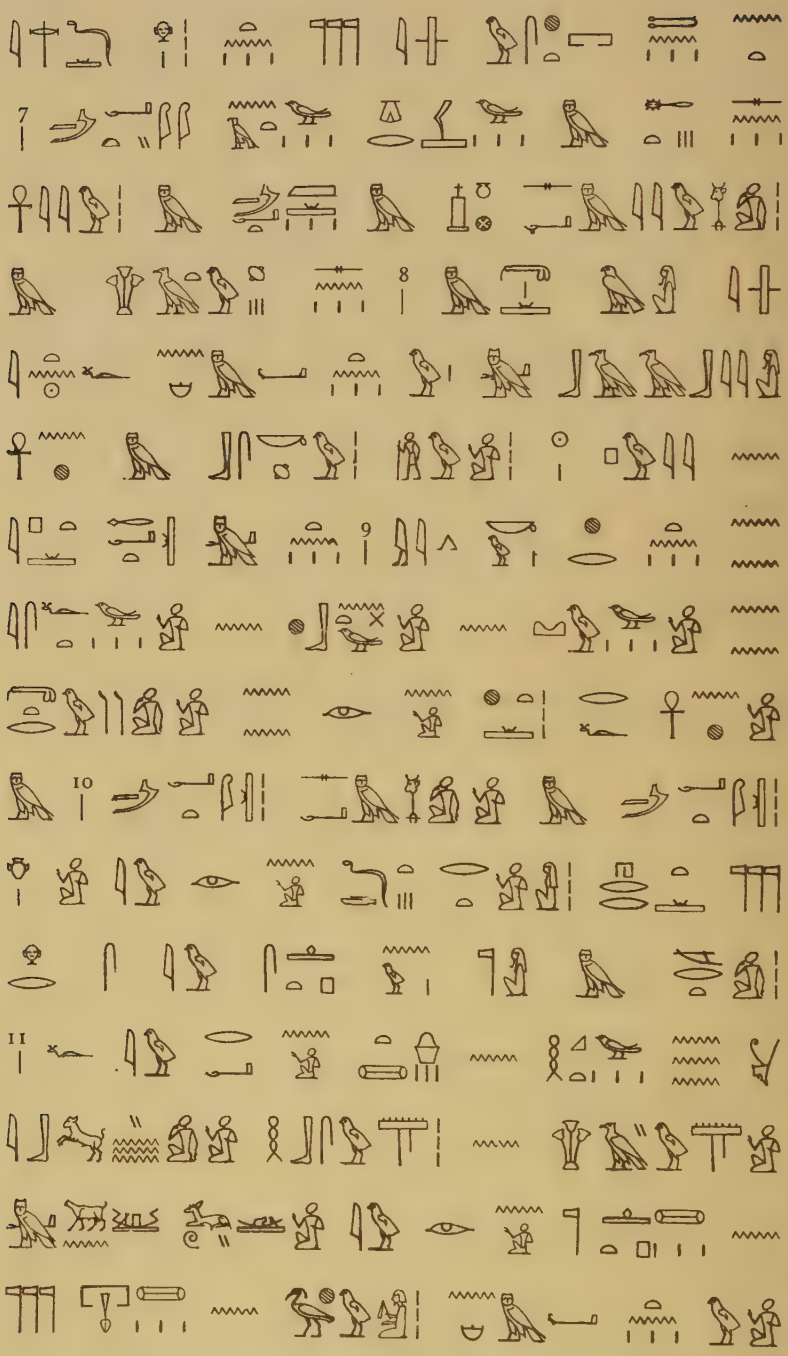
TEXTS

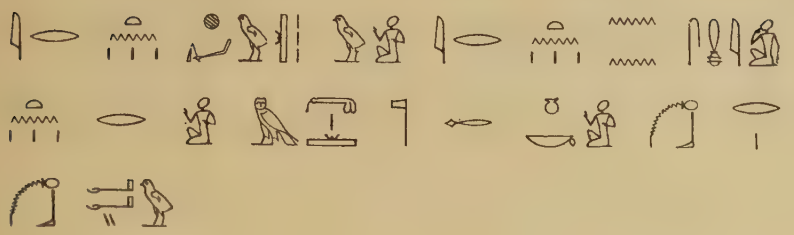
TO BE TRANSLITERATED AND TRANSLATED

Titles of Usertsen III., King of Egypt.

Address to the gods of Judgment.

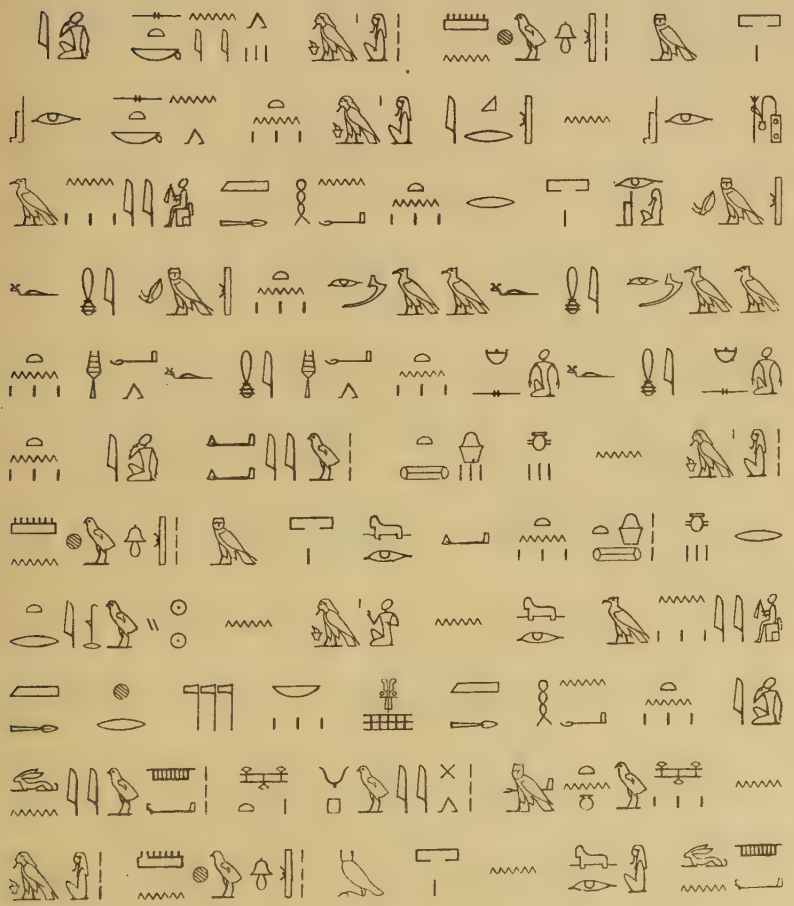
[From the Papyrus of Nebseni.]





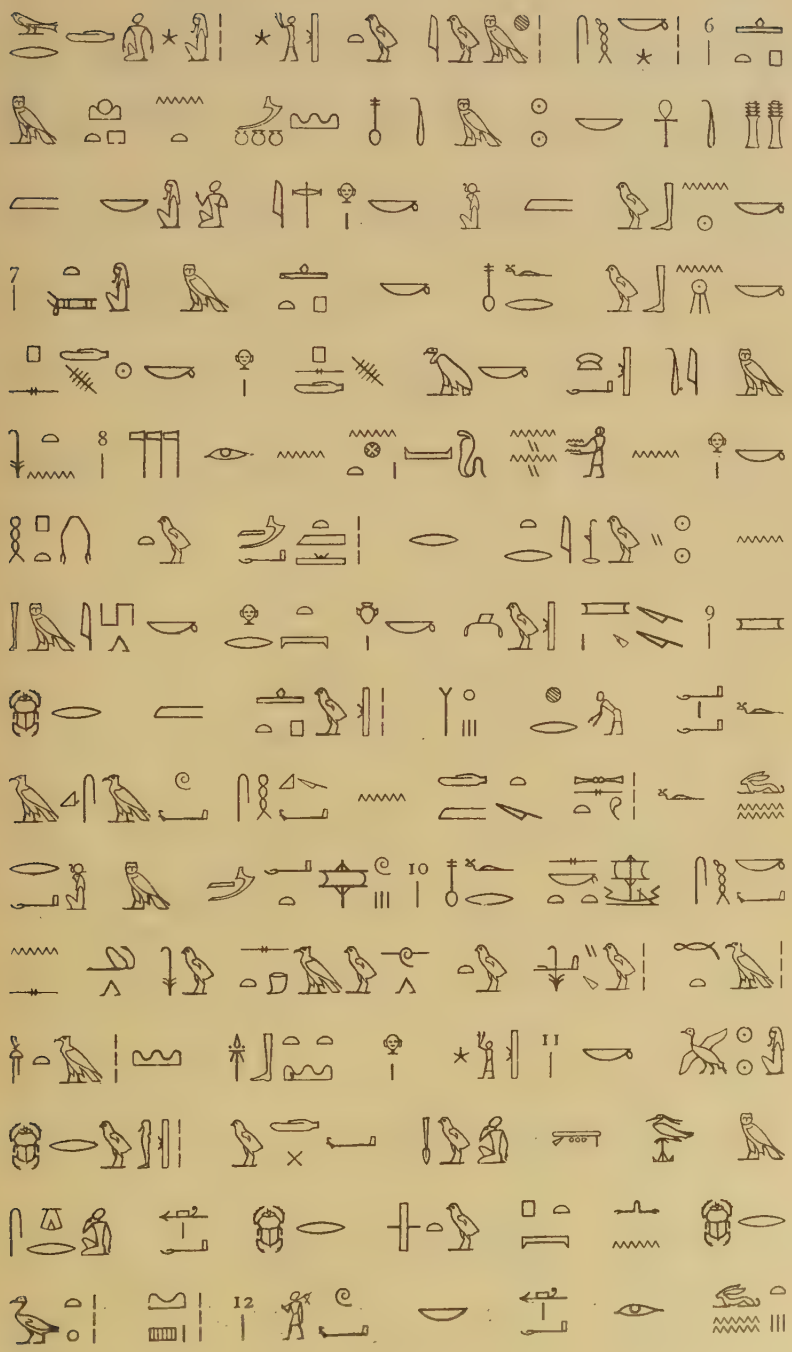
A prayer to the gods of the Underworld.

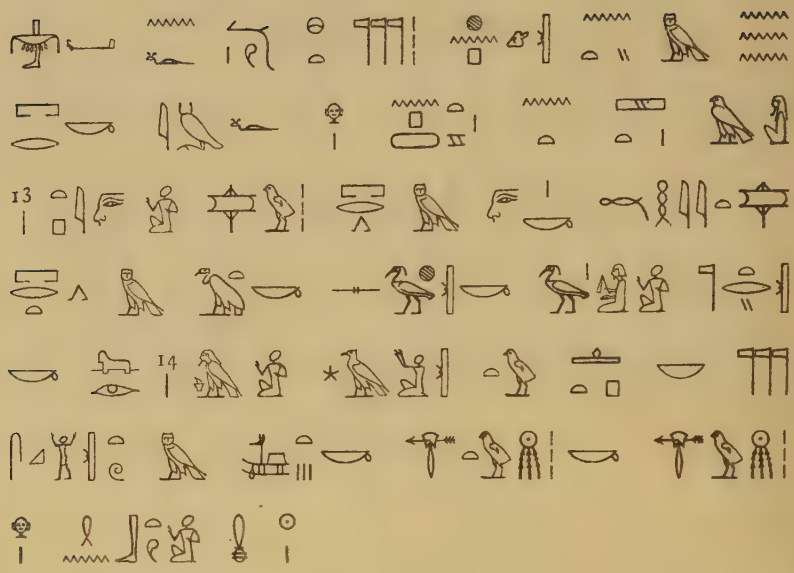
[From the Papyrus of Ani.]



Hymn to Rā.

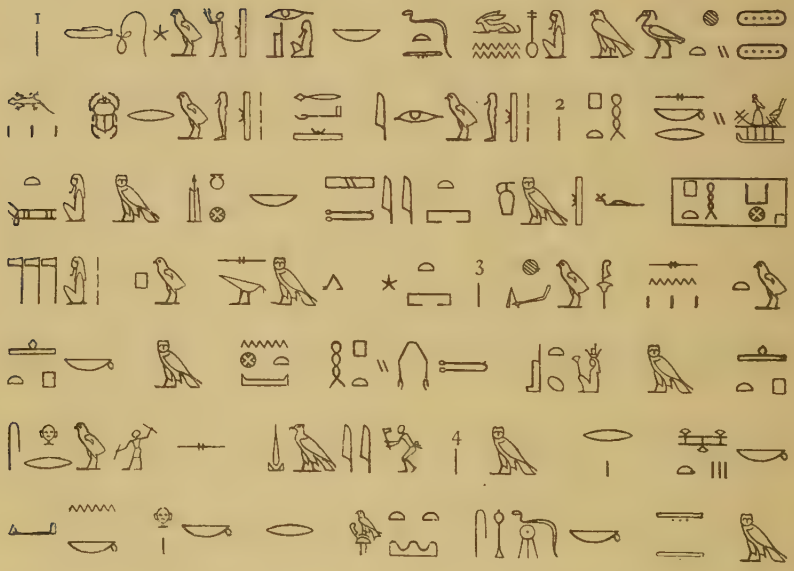
[From the Papyrus of Ani.]

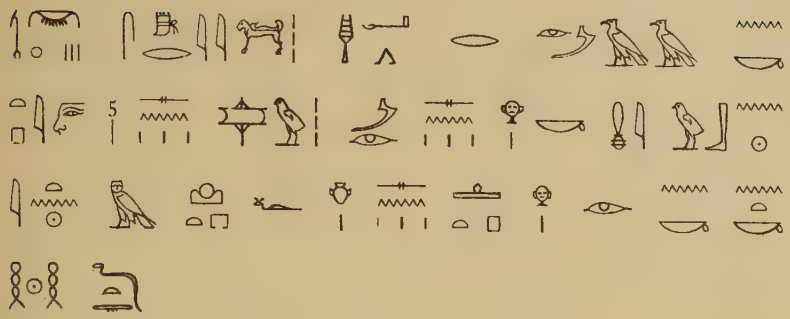




Hymn to Osiris.

[From the papyrus of Ani.]



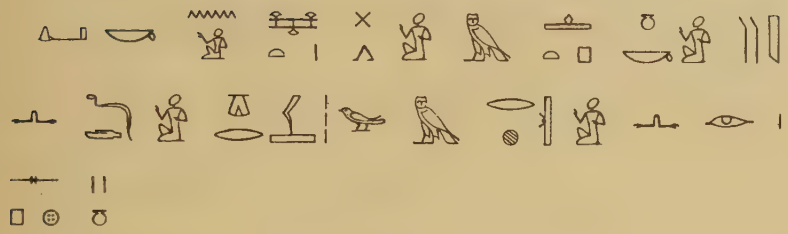


A Litany.

[From the Papyrus of Ani.]

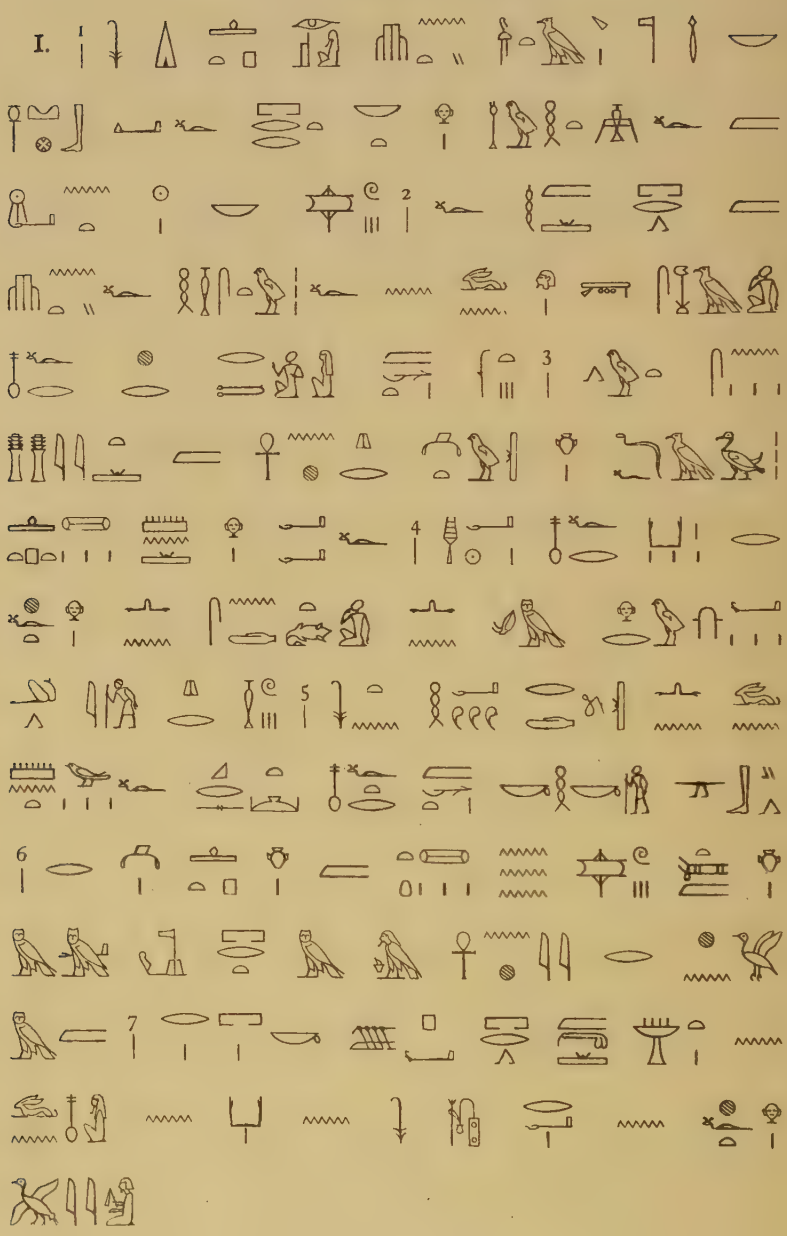
A Prayer of Ani.

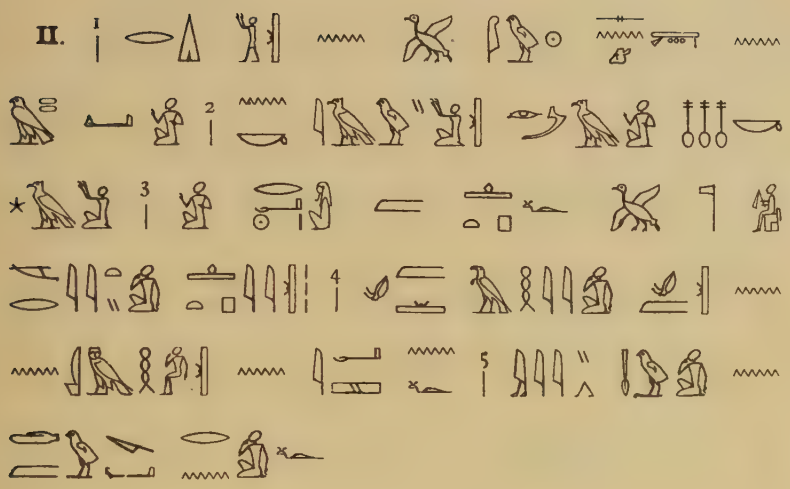
[From the Papyrus of Ani.]



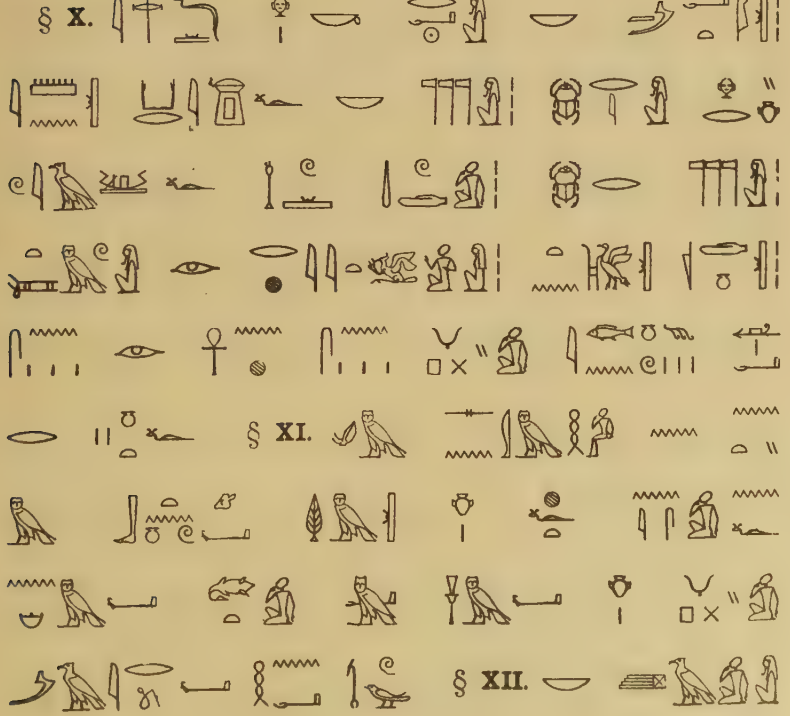
Inscription of Seti I. King of Egypt.

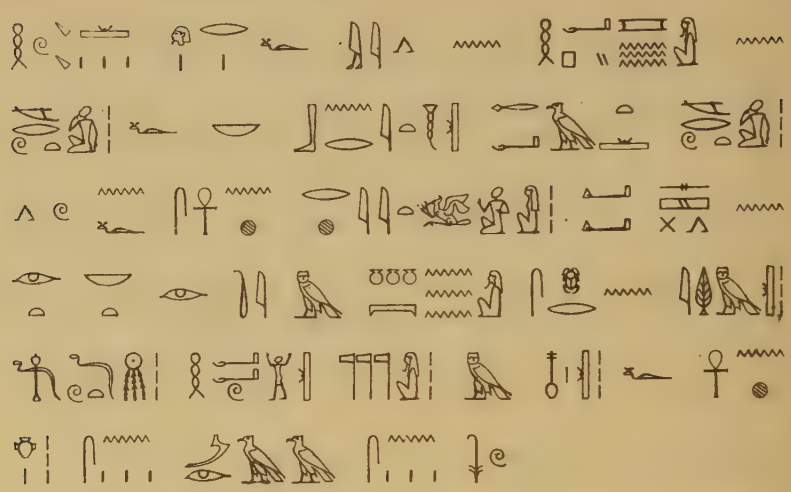
Inscriptions of the scribe Pai.



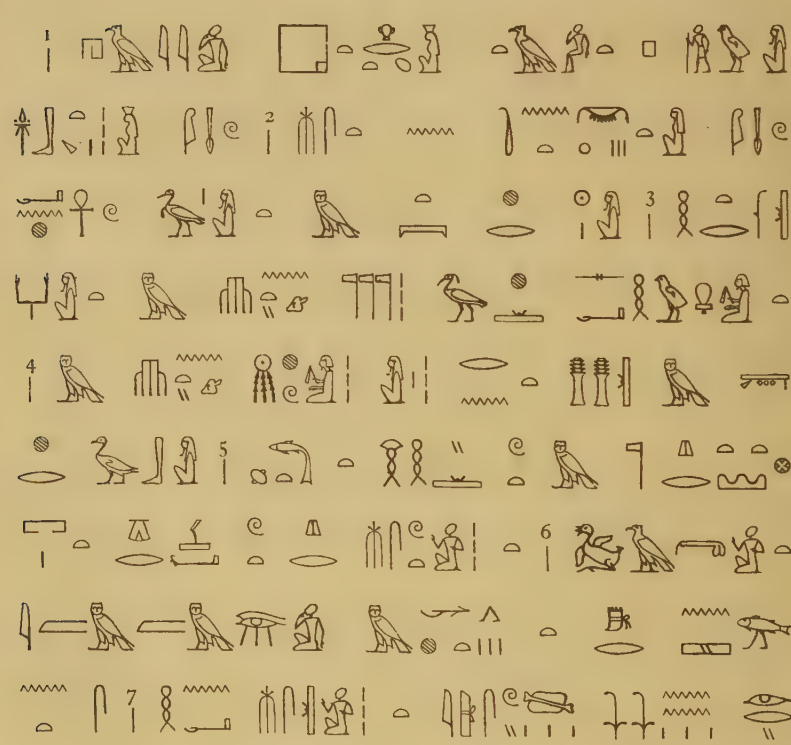


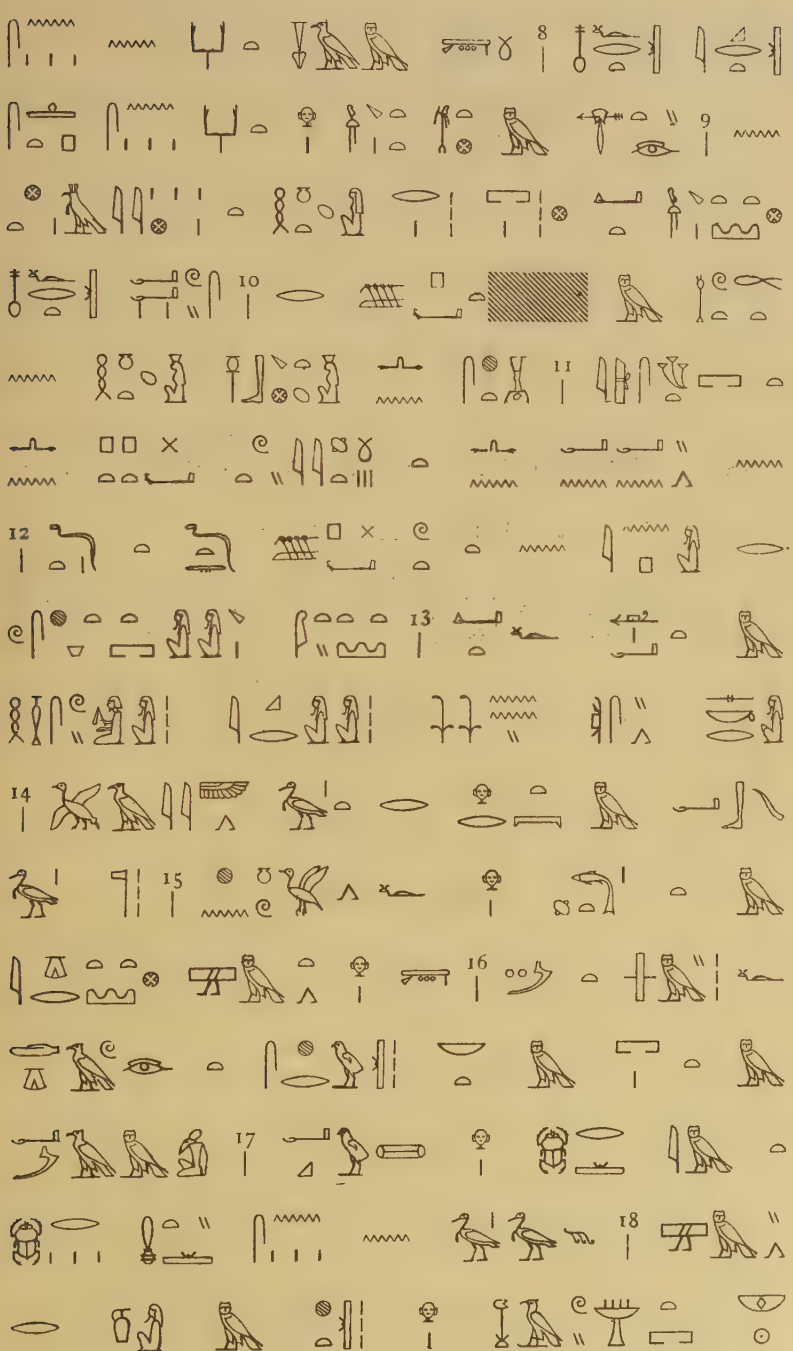
Hymn to Àmen-Rā.

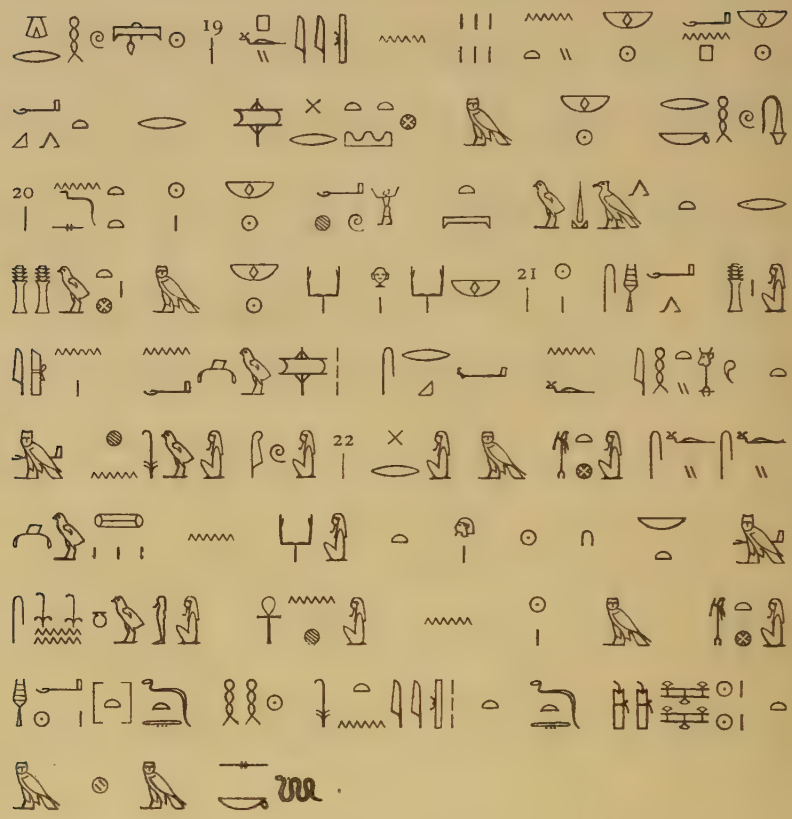




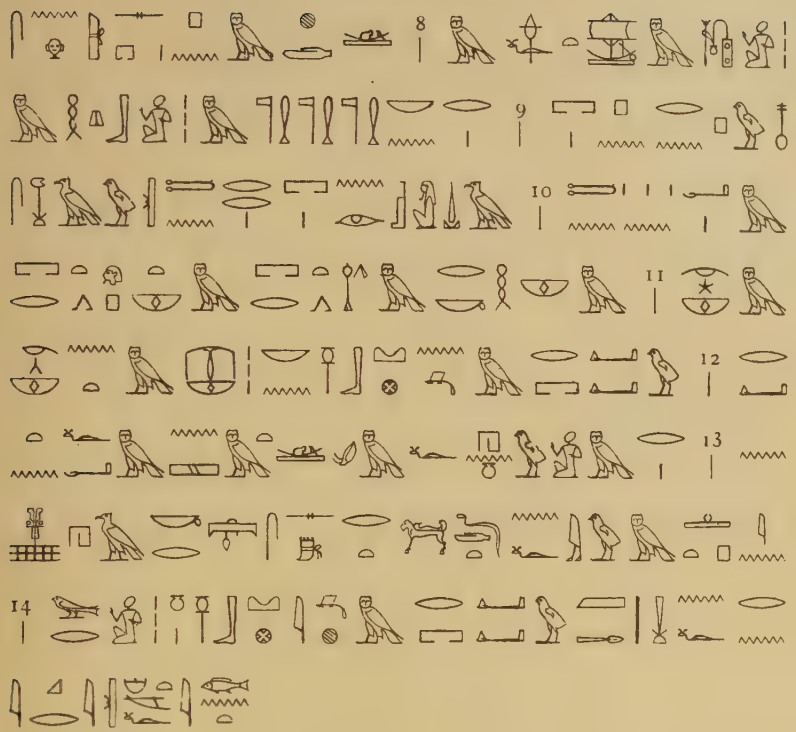
Address to the lady Ta-ϰerṭ-p-uru-ábṭu.







Stele of Ṭāṭāu.

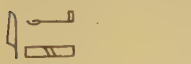


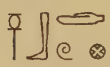
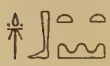
GLOSSARY.

A

	Ani	a proper name
	aqesau	to cut off
	atet	moment

Ȧ

	ȧ	I, me
	ȧ	I, me
	ȧ	O
	ȧ	O
	ȧau	old age
	ȧaui	praise, adoration
	*ȧāś*	to cry out
	ȧu	to be
	ȧuχemu	those who do not
	Ȧusȧr	Osiris
	Ȧuset	Isis

	ȧuset	place
	ȧb	heart
	ȧbu	hearts
	ȧbi	thirsty man
	Ȧbṭu	nome of Abydos
	*Ȧbṭu*	city of Abydos
	*Ȧbṭet*	funeral mountain of Abydos
	Ȧbṭet	the lady of Abydos
	ȧbeṭ	monthly festival
	ȧpi	to decree, judge
	ȧpt	judgment
	ȧpui	messengers, openers
	ȧpu	those
	Ȧp-uat	"opener of ways" *i. e.*, the name of a god
	ȧm	in, on, among, from, out of
	ȧmi	the one in
	ȧmiu	those dwelling in
	ȧmu	
	ȧmtu	in
	ȧm	gracious
	ȧm	delights

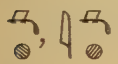
ȧmemmem to weep

ȧmen hidden

Ȧmenta the hidden place, the West

Ȧmentaiu those in the West

Ȧmentet the funeral mountain or city on the west bank of the Nile



ȧmaχ venerated

Ȧmsu name of a god or star

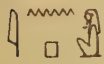
ȧn not, without, destitute of

ȧn by

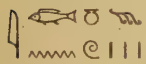
ȧn to bring, carry

Ȧn name of a god

Ȧnnu Heliopolis



Ȧnpu Anubis



ȧnnu skin, colour

ȧner stone

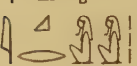
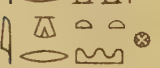
Ȧnt name of a female

Ȧn-ṭes a mythological place

ȧneṭ ḥrȧ homage to thee!

ȧr then

ȧri to make, maker, to do

	ȧrit	work
	ȧritu	made
	ȧru	forms
	ȧref	therefore
	ȧḥti	throat
	ȧs	tomb
	ȧst	tomb
	ȧsiu	those who are rewarded with something
	ȧsfet	sins, faults
	ȧsn	breath of air
	ȧten	disk
	ȧtebui	the two banks of the celestial Nile
	ȧqer	to be perfect
	ȧqert	a perfect thing
	*ȧqeru*	perfected divine beings
	*Ȧḳertet*	a name of the underworld
	Ȧḳert	

Ā

	ā	hand, power
	āāui	the two hands
	āa	great

āāt great, mighty

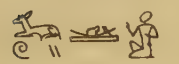
āā mighty one

āu dilatation

āut ab joy, pleasure

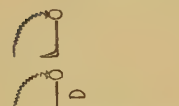
āu ḥetep plenitude of peace

āu food, cakes



āui shipwrecked man

āb to meet



āb

ābt pure

āmam to eat

ān scribe

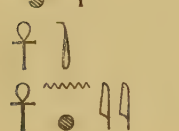
ānāni to break into

ānp name of a festival

ānχ to live, live!, life

ānχ

ānχu to live



ānχ-θ

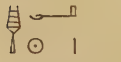
ānχi living

ānχu
ānχiu

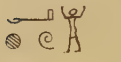
living beings

ānχ land of life

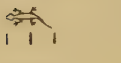
āḥā to stand



āḥā period of existence



āχu to lift up, to support



āṯ many

āat a kind of stone

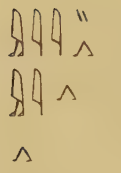
āṭṭet name of a boat of the sun

āq just, true, equal

āq to enter, to go in

āqu food

I



i to come

iu to come

U

u they, them

uat way, road, path

uat roads

uaḥi to be permanent

Uast Thebes

Uaṭet name of a goddess

uȧ I, me

uȧa boat

uā one

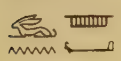
uāt one

uben to rise (of the sun)

un to be, to exist

unen to be, is

unenet things which are



un to open

uniu openers

Un-nefer a name of Osiris

Unti a name of a god

ur great, great one

uru chiefs

Ur name of a god

urt name of a crown

urṭ those who rest

usu weak, feeble

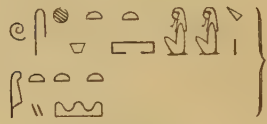
usm electrum (?)

user to be strong

user power

Usertsen a king's name

usexṭ a hall



usexṭet hall of double
maātet right and truth

utit mummy bandages

utu to decree

utut decree

uthet altar of offerings

uṯa to go forth, set out

uṯat the eye of the Sun

uṭ to shoot out

uṭeṭet commands

B

ba soul

ba divine soul

baiu souls

baiu divine souls

ba ram

Bai the divine Ram

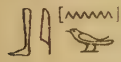
Baba proper name

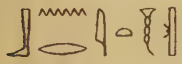
Baabi name of a god

bāḥ to overflow, inundate to flood

bât wonders, marvels

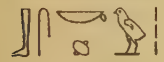
bât a kind of stone

 *bân* evil, wicked

 *benerât* gracicusness

beχenti pylons

beχennu a kind of stone

 *beseku* intestines

betu to abominate

betennu oppression

P

p the

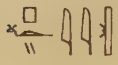
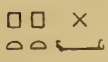
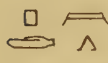
pa the

Pai proper name

pai to fly

paut company, cycle

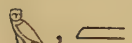
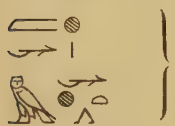
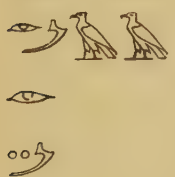
pautti the double company of the gods

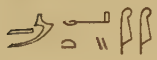
	pu	is
	pui	this
	*pfi*	that
	pen	this
	per	house
	per	to come forth
	peru	
	perert	thing which is brought forth
	pert	appearance, manifestation
	perχeru	sepulchral meals of bread, beer, oxen, fowl, linen bandages, etc.
	peḥ	to arrive at, attain to
	peḥreru	runner
	pesṭ	back
	pesṭ	to shine
	peṭ	heaven
	*peṭpeṭ*	to break open
	Ptaḥ	name of a god
	Ptaḥ-Sekeri-Tem	the triad of Ptah, Socharis, and Tmu
	*peṭ*	to stretch out, extend

F

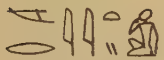
	f	he, his
	fent	nose

M

	*em*	in, among, upon, when, as, with
	emm	in
	embaḥ	in the presence of, before
	emmā	with, from
	em reχ	knowingly
	em χenti	among
	*em χet*	following
	emχetu	followers
	em sent	round about, following
	em sati	in front of
	*maa*	to see
	maati	the two eyes
	manu	the mountain of the setting sun
	maâr	to be strong, mighty

	maāt	to be right and true, right and truth
	Maāt	the goddess of right and truth
	*Maāti*	twofold right and truth
	maā-χeru	one whose word is right and true
	maāu	winds
	mȧ	like, as
	mȧti	like, as
	mȧn	daily
	māχen	boat
	māket	strength, protection
	mātennu	ways, paths
	mu	water
	mut	mother
	men	to stablish
	men	monuments
	menχu	beneficent, perfect
	ment	pain, sickness
	ment	daily
	mer	to love, be loved

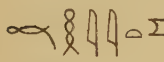
meri loving


meriti beloved

meru, *mert* will, wish

mer superintendent

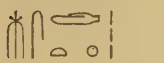
Mer-ṭestes a mythological locality

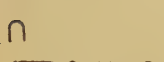

meḥit north wind

meḥta dwellers in the north

meṣtu what is born

mestu children


meṣṭet a kind of stone

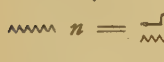

met ten

meteru to bear [false] witness

meṭu, *meṭet* words, speech

N

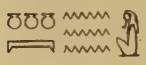
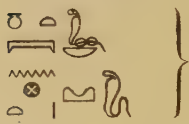
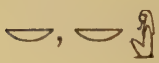
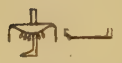
n of, to, before, by, with

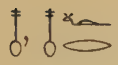

ȧn not, without

ȧn not, without

nat without

Naȧ-ruṭ, *Ȧn-ruṭ-f* a mythological locality, *i. e.*, "nothing grows in it"

	nà	I, me
	nàs	to call, invoke, proclaim
	nini	to do homage
	nāāu	winds
	Nārt	name of a god
	nuà	I, me
	nuk	I
	*Nu*	name of a god
	*Nut*	name of a goddess
	nut	city
	nuti	citizens
	neb	every, all
	*neb*	lord
	nebu	lords, all
	nebi	all, every, lord, lady
	*nub*	to form, to mould
	Neb-er-ter	name of a god
	nept	inundated land
	nef	him, to him
	nefu	winds
	Nef-urtet	a mythological locality



nefer to be good, or beautiful, a good thing

nefer-θ good

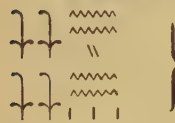
nefert a good thing

neferu beauties

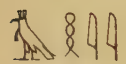
nemȧ to stride

nemmȧt step

nemeḫ feeble, weak



eneniu things which, those which



neḫi suppliant

neḫem to deliver

Nexen name of a city

nes her, it

nes tongue

neṡ to enter

neṡemet boat

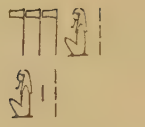
nek thee

ent of, which

net thou

neter god, divine

neteru gods


neteru gods

neteri strong

neter ḥenu priests

neter ḥet temple

neter ḥetepu divine offerings

Neter-χert
Neter-χertet the underworld

enti of, who, which

entef he, him

entek thou

neṯem sweet, pleasant

netesetet little

R

er for, from, against, more than, to

er ḥert upwards

Rā the Sungod

Rā-Ḥeru-χuti Rā-Harmachis

Rā-χā-kau prenomen of Usertsen III.

Rā-χeper-ka prenomen of Usertsen I.

Rā-Tem-χeperā a triad of gods

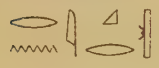
re mouth

re-per temple

re-peru temples

eref therefore

ren nan


Ren-âqer a proper name

renpit year

renput years

reχ to know

reχit intelligent beings

rekḥ name of a festival

rekḥu heat

ret
reθ
men and women

ruṭ to grow

erṭāt
erṭā
to give

H

hai O

haker name of a festival

hamemet human beings

hennu to praise

hennu praises

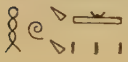
hru day

hereret what is pleasing

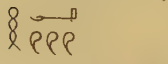
Ḥ

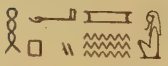
ḥaiu naked man

ḥatu foul, filth

 *ḥu* food

ḥāāu to rejoice

 *ḥā* limbs, members

 *Ḥāpi* the Nile

ḥeb' festival

ḥebu festivals

ḥebsu clothing

ḥept to embrace

ḥems to sit

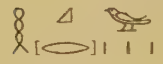
ḥemt wife

ḥen Majesty, priest

ḥeṇā and, with

ḥenti two periods of 60 years each

	ḥent	mistress, lady
	ḥer	to, for, on, upon, by
	ḥer-âb *ḥeri-âb*	within
	ḥer entet	because
	ḥer-s	thereat
	Ḥeru	Horus
	Ḥeru nub	golden Horus
	Heru-χuti	Harpocrates
	ḥrâ	face
	ḥrâu	faces
	ḥeru	terrors
	ḥent	celestial regions
	ḥeḥ	eternity
	ḥesu	to be pleased
	ḥesu *ḥestu*	favours
	ḥesui	favoured ones

	ḥetep	to rest, to repose, to be at peace, to set down, peace, to set (of the sun)
	ḥetep	offering
	ḥetepiu	those who give peace
	ḥetepu	offerings
	ḥetepet	offerings
	ḥetrâ	to pay something due
	Ḥet-ḥert	Hathor
	Ḥet-Ptaḥ-ka	Memphis
	ḥeṭ	white
	ḥeṭṭut	light
	ḥeq	to rule
	ḥeq	beer, ale
	*ḥeqert*	hungry
	Ḥeqt	name of a goddess

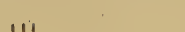
χ

	χaut	table, altar
	χawit	altar

	χabesu	stars
	χat	dead body
	χat	body, bodies
	χā	to be crowned
	χā-θȧ	crowned
	χā	crown
	χu	a spiritual part of a man
	χu	to glorify, be glorified, to protect
	χu	rays of light
	χu	shining, spiritual beings
	χut	horizon
	χebent	sin, wickedness
	χeper	to come into being
	χeperu	product, what exists
	χeperu	transformations, forms of existence
	χeperȧ	a god of creation

χeft towards, opposite, in face of

χefta enemies

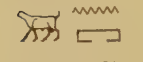


χemt three

χemt copper, bronze

χnem to join, to unite

χnemu a god of creation



χen interior of

χen

χennu to alight, to hover over

χenp to draw out

χenti before, dwelling at

χensu name of a god

χer under, to, with

χer to cast down, be overthrown

χer-āba a city near Memphis

χeru voice, word

χer ḥebu chief readers

χesef to meet, to repulse

χeseft to sail up the river

χet things

χeṭ to float down the river

S

s she, it, her, sign of the causative

sa son, child

sa Rā son of the Sun

Sa the god of intelligence

sam ta burial

sat earth

satu to shine, rays

sȧs six

sām to eat

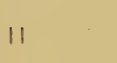
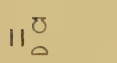
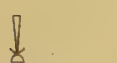
sāmiu devourers

sānχ to vivify

sār to bring forward

sāḫā to make to stand up

sāḫu the spiritual body

	su	he, him
	suat	to make to travel
	Seb	the god of the earth
	sebu	doors
	sebâu	fiends
	sebi	to pass on
	sep	case, moment, time
	sep sen	twice, duplicity
	sepu	times
	sefisefi	abundance
	smauti (?)	uniter of North and South
	sem	to guide, leader
	smâ	to accuse
	smât (?)	half monthly festival
	smen	to establish
	sen	they, them
	*sen*	two
	*sent*	twice
	*sen*	brother
	sensen	bases of statues
	senb	good health

sennu image

sen ta adoration

senṭet to fear, fear

senṭet timid man

seru nobles, chiefs

serq to make to breathe

seχa to remember, remembrance

seχu to glorify

seχeper to make to come into being

seχem shrine

seχem strong

seχeniu those who make to alight

seχer to overthrow

seχeru things which go on, affairs, plans, schemes

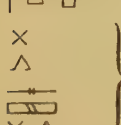
seχet to be overthrown

seḥeru to drive away

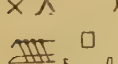
seḥeṭ to illuminate

seḥeq to cut, to sever

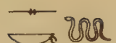
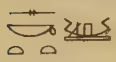
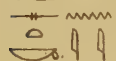
seḥetep to lay to rest, to appease



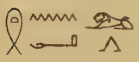
seś to pass, motion



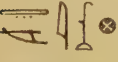
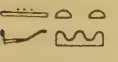
seśep to receive

	*sek*	infinity
	sek	to draw on
	seku	those who set
	Seker	name of a god
	seker	name of sacred boat
	*sektet*	a boat of the sun
	seqa	to exalt
	seḳer	silence
	sta	to be towed along
	setem	to hear
	suten	king, royal
	suteni	sovereignty
	suten ān	royal scribe
	suten net (or *bāt*)	King of the North and South
	Suten-ḥenen	Heracleopolis
	suten ḥetep ṭā	give a royal offering!
	*setekeni*	those who make to enter
	sṯert	a lying down
	sṯeri	to lie down

SH

	śāt	slaughter
	Śu	name of a god
	śu	light
	śeps	sacred, holy
	śem	to go
	śen	to curse
	*śenār*	to repulse, be repulsed
	śenbet	body
	sesi	to follow
	śet Ḥeru	"Lake of Horus", a mythological locality
	śeta	hidden
	śeθit	hidden place

T

	t	thee, thou
	ta	bread, cakes
	ta	land, the earth
	taui	the lands of the North and South, the world
	*Ta-merà*	a name of Egypt
	*Ta-ṭesertet*	the underworld
	tu	thee, mark of the passive

tepâ to smell

tepḥet storehouse

tef father

Tem

Temu } a god of Heliopolis

tem âb strong of heart

temt sledge

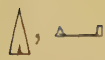
ten ye, you

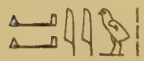
ten how many

trâui morning and evening

teχenui a pair of obelisks

Ṭ

 *ṭā* to give, giver

 *ṭāṭāiu* givers

Ṭāṭāu name of a man

ṭu mountains

ṭu

ṭu } evil, sin

ṭua a hymn of praise

ṭuau to praise, adoration

ṭuat the underworld

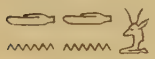
ṭep head, upon, first

ṭept name of a festival

ṭep re utterance

ṭemu to pronounce

ṭemt knife



ṭenṭen confidence, boldness

ṭeṭ the trunk containing the body of Osiris

ṭeṭṭeṭ to be stable, firm

ṭeṭṭeṭit duration

Ṭeṭṭeṭu

Ṭeṭṭu name of a town

ṭekau to see

TH

θ thou, thee

θen ye, you

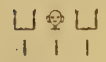
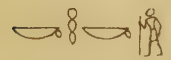
θent-nubt name of a woman

θest vertebrae

TCH

	ṯa	to go forth
	ṯa	husband
	ṯai	fiend
	ṯefau	funeral food or meals
	ṯet	body
	ṯetta	eternity, for ever
	ṯeṭ	to speak, to declare
	ṯeṭet	words, things said

K

	k	thou, thee, thy
	ka	the double of a man
	kau	doubles
	ka	a divine double
	karâ	shrine
	*kahrâka*	a festival
	kuâ	I, me
	*kehek*	old age

Q

qemāiu those in the south

qereset burial

qeṭ dispositions, natures

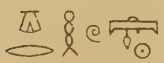
Ḳ

ḳer silence

ḳer wicked, evil

ḳer to possess

ḳer-tu furnished



ḳerḥu night